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VITAL TRUTHS

RESPECTING GOD AND MAN

IN SYSTEMATIC ARRANGEMENT
WITH CLEAR CONCISE STATEMENTS

By J. GLENTWORTH BUTLER, D.D.

A Bible Text Book

FOR

**MISSIONARY TRAINING AND BIBLE-STUDY SCHOOLS;
ADVANCED CLASSES IN CHURCHES, ENDEAVOR AND CHRISTIAN
ASSOCIATIONS, AND HIGHER EDUCATIONAL INSTITUTIONS;
LAY AND MISSIONARY WORKERS IN HOME AND FOREIGN FIELDS;
ALL BIBLE TEACHERS, STUDENTS, AND THOUGHTFUL READERS.**

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“Piety is nourished by Scriptural truth. . . . The highest type of religion—religion which fills the soul and stirs every muscle of holy enterprise; which absorbs us in rapturous contemplation of the Divine Glory, and embraces the world in its benevolent zeal; which renders one's own heart an altar on which daily incense rises to God, and pants to hear the voice of praise ascending from all mankind—is inspired by the Divine Spirit in connection with the highest forms of truth.”
Prof. Henry B. Smith.

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EXPLANATORY.

The *Method* of the Volume is simple but thorough. All the texts bearing upon each subject or truth have been carefully gathered and closely studied as to the *explicit and implicit teachings of each text*. From this study an analysis is made of the several distinctive points of the subject or truth. These points are then drawn out in definite, concise statements or propositions, arranged in a natural order, to each of which are directly attached the texts which suggested and sustain it. If the subject or truth has relations or affinities with other truths, these also are definitely stated and the texts attached. Closely allied subjects are grouped together in order to their better comprehension. In this orderly and thorough way, by a method that seems to be natural and exhaustive, are deduced leading and subordinate propositions touching each vital truth directly from the body of inspired statements relating to that truth. And it has this desirable advantage, that the correctness and sufficiency of its propositions can be determined for himself by every intelligent student and reader.

All essential and helpful subjects have been treated with a fullness proportioned to their relative importance, and to the number and the reach of the texts which disclose them. In these restatements of Bible truths, the sole intent and endeavor has been to keep within the limits of what is clearly revealed, and sustained by definite and applicable texts. In the *form* of these statements, technical, formal, and obsolete phraseology has been avoided. The aim has been, in all definitions and summaries of teaching to use a simple, clear, and appropriate diction.

As a distinct and widely helpful feature, these pages provide for preachers and *all* Bible students an incomparable collection of *reliable proof texts* for every definite Bible teaching.

NOTES.—1. The Roman numerals and ordinary figures attached to texts (e. g. vii. 240) refer to Volume and Page of the BIBLE-WORK, containing full comments, exegetical, explanatory and suggestive.

2. As almost every cited text refers to its own volume and page in the BIBLE-WORK, the book furnishes an exhaustive Index to that work.

3. Omitted points and comment contained in the TOPICAL ANALYSIS OF THE BIBLE are referred to throughout these pages. The omission is necessary to lessen the cost of this volume. A few readjustments have been made and brief impressive paragraphs added.

SCHEME OF TRUTHS AS HEREIN PRESENTED.

PART FIRST.

VITAL TRUTHS RESPECTING GOD.

Being: Essential Elements; Inhering Properties (Natural Attributes); Qualities of Character (Moral Attributes).

Works: Creation; Providence; Redemption (bare statement).

Trinity in Unity. Office Work of Trinity in Human Redemption.

Particulars of Christ's Redemptive Work: Incarnation; Influences and Effects of His Earthly Life; Self-Sacrificial Atonement; Justification; Adoption; Indwelling and Oneness with the Believer.

Particulars of the Holy Spirit's Redemptive Agency:

1. Act of Regeneration, or Creation of New Life. Man's Conditional Part: Repentance and Faith.
2. Process of Sanctification, or Daily Renewal of Spiritual Life.

Work of Christ and the Holy Spirit summarized: REDEMPTION and SALVATION.

Related Topics, Disclosing the Mind, Will and Heart of God: Law of God; Will of God; Love of God.

Group of Special Topics touching the Love of God: Grace and Mercy; Covenants; Promises; Beatitudes; Call of God to Men; Calling and Election of God, including Agency, Divine and Human; Kingdom of God; Heaven of God.

PART SECOND.

BIBLE TEACHINGS CONCERNING MAN.

As Created by God; Primary Spiritual Experience, before and after the Fall; the Sin of Man, its Source, Genesis, Process and Ef-

fects; God's Merciful Relation to and Gracious Dealings with Fallen Man.

Truths Bearing upon Man's Life Here and Hereafter: Native Dignity and Greatness; Earthly Life a Sphere of Obligation and Responsibility, and a Period of Education, Discipline and Training; His Plan of Life ordered by God, and his heart ever open to God's Inquisition and Judgment; Exposed to evil influence of Satan and Wicked Men; Two Types of Life, God-centered and Self-centered (expanded under SELF); Life a Moral Sowing and Reaping; Brevity as Mortal; Death; Judgment; Resurrection; Immortality.

Man as Spiritually Transformed.

Process and Results, under the Heading

CHRISTIAN LIFE.

Introductory: Terms applied to Believers; Figures of the Christian Life.

Christian Experience: Its Inauguration, Agents, Means and Effects.
Its Continuity and Progress. Its Attainments and Limitations.

Christian Character.

Christian Walk or Conduct.

Christian Work or Service (highest form, Soul Winning).

Christian Graces as Incitements and Helps to Christian Living: Faith; Hope; Love, to God and Man; Joy; Peace; Humility; Patience and Waiting on God; Childheartedness; Wisdom; Longing after God.

Afflictions and Temptations as Conditions and Helps.

Specific Personal Obligations demanded by Christian Living:

- I. Believer's Duties toward God: (1) Essential Features of heart exercise and experience: Obedience, Truthfulness, Unworldliness, Watchfulness, Steadfastness. (2) Worship: Offering of Praise, Thanksgiving and Service (in heaven and earth); Prayer (for men on earth). (3) Labor or Work, as commanded.
- II. Personal Obligations toward Men: Right, Wise and Helpful use of Speech, of Money, of Mental Gifts, and of attained Position and Influence.

PART I.

VITAL TRUTHS RESPECTING GOD.

PRELIMINARY.

Inferential Evidences, through Reason, Conscience and Experience, of a Self-Existing, Supreme Intelligence with unlimited Power, Wisdom and Goodness.

1. Through Reason. From existing Worlds, and Living Creatures with their varied structures and capacities of growth and reproduction. Confirmed by Scripture: Rom. 1:20.

2. Through Reason. From the Course of Events in Personal and National History, manifestly ordered and controlled by a Supreme Intelligence and Power. Confirmed by Scripture: Ps. 22:28. Dan. 4:35. Acts 17:25, 26, 28.

3. Through Conscience. Man's personal sense of Accountability to a Supreme Moral Ruler. Rom. 2:15. *Note*.—The inward conscious conviction of personal responsibility is an inherent product of the *conscience* or moral judgment that exists and spontaneously acts in every man by nature. This sense of accountability implies of necessity a Being to whom the account must be rendered, or a rightful and supreme Moral Ruler and Judge.

4. Through Conscious Experience. Man's personal sense of Dependence upon a Supreme Controlling Power: Jer. 10:23. VIII. 446. Ps. 31:15. Ps. 75:7. *Note*.—This recognized fact of dependence, produced and set in every man's conviction by known and felt helplessness, intimates the further relation of Creator, Upholder and Provider.

5. Man's instinctive acknowledgment of Accountability and Dependence leads to Worship of a Supreme Creator, Ruler and Controller. Worship universal among men.

BEING AND CHARACTER OF GOD.

This First Part unfolds clearly, fully and concisely the two only vital facts of supreme interest and moment to the created human spirit: First, The Being and Character of God; Second, The Working of God in Human Redemption.

The knowledge and realization of the Being and Character of God is a fundamental condition of any just conception and apprehension of His Redemptive Working. Hence our first, deepest, most thorough thought should be given to His Being and Character as disclosed in His Self Revelation. And not only at the outset, but continuously in the entire progress of a genuine Christian experience, the thought and realization of God Himself as He is, as by the teaching of His Word and Spirit we have learned Him to be, should be present as the basis of all other thoughts respecting His gracious dealing with us.

This immediate, abiding, personal thought and consciousness of God in the fullness of His Being and Character is emphatically commended to daily practice and habit by all who count themselves Christians for their comfort and spiritual growth. And for those who are seekers of other souls, this same thought and apprehension of God Himself in His Being and Character should be the first point of instruction, though followed immediately by the story of the Cross. This counsel is confirmed by the words, "*He that cometh to God must believe that He is, and is a rewarder of them that seek after Him.*" The seeker who finds God must *know*, in order to trust in, His Being and Character. This is the true, *initial* point of conviction and action by seeking souls. Directly connected with, but following this, comes the method of rewarding and saving through the Cross of Christ.

NOTE.—In Revelation God assumes and asserts His own exclusive Being, Working and Absolute Supremacy, without suggestion of argument or proof. See BIBLE-WORK, Vol. I. p. 90.

Essential Elements of His Being.

1. *A Spirit*, with threefold characteristics of Mind, Heart, and Will. From man's spiritual nature, "made in the likeness of God" we infer the meaning of Spirit as applied to God. The terms Infinite and Finite intimate the immeasurable difference and distance between the uncaused Creator and the creature. John 4: 24. God is a Spirit. X. 102.

2. *Living and Life-Giving*. The only Being who possesses uncreated and unbounded life, with inherent unlimited power and capacity to conceive, to plan, to will and to act, and so to originate, create, and forever control all forms of life and of matter. Jer. 10: 10. The living God. VIII. 444. Deut. 5: 26. Josh. 3: 10. 1 Sam. 17: 26. 2 K. 19: 4. Ps. 42: 2. Acts 14: 15. Mat. 16: 16. Rom. 9: 26. 2 Cor. 6: 16. 1 Thes. 1: 9. 1 Tim. 3: 15; 4: 10.

3. *Self-Existent, Self-Upholding, Self-Moved and Self-Sufficient.* Uncaused and Unbeginning, absolutely Independent and Without Limitation. The great text covering this point and the preceding one: His own definition of Himself: Ex. 3:14. I AM THAT I AM. I. 586. See also Isa. 40:13,14. Rom. 11:33-36.

4. *Personality.* He speaks, is addressed, and spoken of as a Person, in the words, I, Thou, He. Personality (of God and man) strongly emphasized in Old Testament Religion, II. 14. "The saying I AM stamps for all ages the Personality and Unity of God as the center of belief respecting Him."—*H. Alford.* See B.-W., IV. 99, 2d col.

5. *One Only.* But One and the same Being speaks and is referred to throughout, and His sole Godhead asserted. This Unity, too, is a necessary inference from each of the preceding Elements. Deut. 6:4. The Lord our God is One Lord. II. 202. Deut. 4:39. The Lord is God, there is none else. Ps. 86:10. Thou art God alone. Isa. 44:6. I am the first and the last, and besides me there is no God. Isa. 45:5, 21, 22. I am God . . . a just God and a Saviour, and there is none else, no God besides me. John 17:3. Thee, the only true God. 1 Cor. 8:6. One God. Gal. 3:20. God is One.

Properties (Attributes) Inherent to His Being.

1. Eternal. Directly asserted in the Name I AM, and in many express declarations. An unquestionable conclusion from each of His Essential Elements. Isa. 40:28. The everlasting God, the Lord, the Creator. Isa. 57:15. The High and Lofty One that inhabiteth eternity. VIII. 323. Ps. 90:2. From everlasting to everlasting, Thou art God. Deut. 33:27. The Eternal God. Rev. 1:8, 11. I am Alpha and Omega, the first and the last, the beginning and the ending, saith the Lord God, which is, and which was, and which is to come, the Almighty.

2. Infinite:

(1) **In Knowledge and Wisdom.** (Omniscient.) Proven by His Nature and Working. Job 11:7, 8. Canst thou by searching find out God? VI. 73, 74. Isa. 40:28. There is no searching of His understanding. Isa. 46:10. Declaring the end from the beginning. VIII. 244. Amos 4:13. Declareth to man His thought. Heb. 4:13.

All things are open before the eyes of Him. Ps. 139. Jer. 32: 19. Thine eyes are open upon all the ways of the sons of man. 2. Chron. 16: 9. VII. 285. Jer. 23: 24. VIII. 511, VII. 507. Rom. 11: 33. O the depth both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. Acts 15: 18. Known unto God are all His works from the beginning of the world.

(2) **In Power.** (Omnipotent.) Proven by His Nature and Working. Jer. 32: 17, 18. The Great, the Mighty God, the Lord of Hosts is His name. Nothing too hard for Thee. Creator of heaven and earth. VII. 444-446. Ps. 50: 1. Deut. 7: 21. 1 Chron. 29: 11. Thine is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and in the earth is Thine. III. 491. Isa. 40: 28. The everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary. Ps. 62: 11. Power belongeth unto God. Gen. 17: 1; 35: 11. I am the Almighty God. 2 Cor. 6: 18. Rev. 4: 8; 15: 3. Ps. 66: 7. He ruleth by His power forever. 65: 66; 106: 6. Acts 14: 16. 2 Kings 6: 16. VII. 202, 203, 205. Ps. 104: 1. V. 191.

(3) **In the Reach of His Presence.** (Omnipresent.) Proven as before. Jer. 23: 24. Do not I fill heaven and earth? VIII. 511. 2 Chron. 6: 18. Heaven and the heaven of heavens cannot contain Thee. III. 555. Ps. 139. Acts 17: 27, 28. Acts 7: 49.

3. Unchangeable, in Principles and Motives, the Sources and Guides of Action. Mal. 3: 6. I am Jehovah, I change not. IX. 640, 641. Heb. 13: 8. The same, yesterday, to-day and forever. Ps. 102: 27. V. 178. James 1: 17. With Whom can be no variation, neither shadow cast, by turning. All His action controlled by immutable principles. *Illus.* by His Repenting. I. 233, III. 166, 469, VIII. 491, IX. 396, 458.

[Because God is unchangeable, His purposes are flexible. He treats differently those who treat Him differently, and this precisely because He changes not. *Reichel.*]

Qualities of Character (Moral Attributes) Including Every Element of Absolute Perfection.

1. Holiness. Immaculate Purity of His Moral Nature. Lev. 19: 2. I, the Lord your God, am holy. Ex. 15: 11. Glorious in holiness. II. 57. Josh. 24: 19. He is an holy God. Ps. 99: 3, 5, 9.

V. 162-166. Isa. 5: 16. Ps. 111: 9. VIII. 323. Isa. 6: 3. Holy, holy, holy, is the Lord of Hosts, VIII. 41. Rev. 4: 8. Isa. 57: 15. VIII. 323. 4.

2. Righteousness, in His Dealings with Angels and Men. Ex. 9: 15. Thou art righteous. Neh. 9: 8. Ps. 119: 137. Jer. 12: 1. Righteousness belongeth to Thee. Dan. 9: 7. Jer. 9: 24. I, the Lord, exercise righteousness. Isa. 45: 19. I speak righteousness. Ps. 11: 7. The righteous Lord loveth righteousness. Ps. 145: 17. Is righteous in all His ways. Ps. 48: 10. Thy right hand is full of righteousness. Ps. 119: 142. Thy righteousness is everlasting. Ps. 71: 19. Thy righteousness is very high. Ps. 36: 8. Like great mountains. Ps. 19: 9. The judgments of the Lord are righteous. Ps. 96: 13. Ps. 119: 7. 62, 106, 160, 164. Ps. 97: 2. Righteousness and judgment are the foundations of His Throne. V. 155, 156. Ps. 111: 3. Ps. 143: 11.

3. Justice, in the Administration of His Law over Intelligent, Accountable Beings. Deut. 32: 4. A God just and right is He. II. 725. Rev. 15: 3. Just and true are Thy ways. Ps. 89: 14. Justice and judgment are the habitation of Thy throne. Isa. 45: 21. A just God and a Saviour. VIII. 239. Zech. 9: 9. Just and having salvation. 1 John 1: 9. He is just to forgive sins. Deut. 4: 24. A jealous God.

4. Truth and Faithfulness, in Fulfilling His Promises to Redeemed Believing Men. Deut. 32: 4. A God of truth is He. Jer. 10: 10. VIII. 445. Ps. 146: 6. The Lord keepeth truth. Ps. 31: 5. O Lord God of Truth. Ps. 89: 14. Plenteous in mercy and truth. Ps. 25: 10. Paths of the Lord are mercy and truth. Ps. 100: 5. His truth endureth to all. V. 169. Ps. 117: 2. V. 277. Isa. 25: 1. Isa. 65: 16. VIII. 378. Ps. 89: 2. Thy faithfulness is established in the heavens. V. 96. Ps. 12: 2. IV. 127. Deut. 7: 9. The Faithful God that keepeth covenant and mercy. Deut. 32: 4. II. 725. Ps. 36: 5. Heb. 10: 23. He is faithful that promised. 2 Tim. 2: 13. *Illus.* 1 Kings 8: 56. 1 Thes. 5: 24. Faithful is He that calleth you, who will do it. 1 Cor. 1: 9. XI. 279. 2 Thes. 3: 3. The Lord is faithful, who shall stablish and guard you. 1 Cor. 10: 13. 1 John 1: 9. Ps. 119: 89, 90. V. 323.

5. Goodness, in His Providential Ministries to Good and Evil Men. Ps. 86: 5. Thou, Lord, art good. Ps. 31: 19. How great is Thy goodness. Ps. 33: 5. Earth is full of the goodness of the Lord. Ps. 65: 11. Crownest the year with Thy goodness. Ps. 68: 10. Prepared of Thy goodness for poor. Ps. 107: 8. Praise the Lord for His goodness. Gen. 1: 31. God saw everything, that it was very good.

Ps. 103:5. Satisfieth with good things. Ps. 23:6. Surely goodness and mercy will follow. IV. 186. 1 Tim. 6:17. Giveth us richly all things to enjoy. James 1:17. Every good gift from Father. Acts 17:25. He Himself giveth to all life and breath and all things. Matt. 5:45. He maketh sun to shine on evil and good, and sendeth rain on just and unjust.

6. Grace to Undeserving, and Mercy to Ill-deserving.

Ex. 34:6. Jehovah, Jehovah God, merciful and gracious, long-suffering and abundant in goodness and truth. Ps. 86:5, 15. V. 81. Ps. 57:10. Thy mercy is great unto the heavens. Ps. 103:8, 11, 13, 17. IV. 182-185. Ps. 116:5. V. 265. Ps. 143:7. V. 463. Ps. 145:8, 9. 2 Chron. 30:9. Neh. 9:17, 31. Micah 7:18, 19. IX. 490. Isa. 43:25. VIII. 227. Isa. 63:7, 9. VIII. 367. Hosea 1:10. IX. 338. Hosea 11:4. IX. 368-370. Isa. 30:18. Waits to be gracious. VIII. 152. Eph. 2:4. Rich in mercy. V. 7. Exceeding riches of His Grace. *Reserve of Mercy*. Jer. 4:27; 30:11. VIII. 420. *Illus.* Jonah 4:4. IX. 462. Manasseh. VII. 378, 379.

7. All, save Holiness, Summed up in Love. 1 John 4:7, 8.

Love is of God, God is love. Jer. 31:3. I have loved thee with an everlasting love. VIII. 539-541. Hosea 11:4. IX. 368. John 15:9. As the Father hath loved me, so have I loved you. Isa. 49:15. VIII. 260, 121, 294, 5. John 3:16. God so loved the world. 1 John 3:1; 4:10, 16. Rom. 5:8. 2 Cor. 13:11. The God of love shall be with you. Deut. 7:8. The Lord loveth you. Zeph. 3:17. Will rest in His love. IX, 534.

Holiness and Love comprise the essence of His Moral Nature, as they constitute the vital principles which underlie and sustain the Moral Law by which His Government is maintained. See B. W. Vol. II. pp. 202-216.

WORKS OF GOD.

I. CREATION. Worlds, Animated Existences, Men, Angels. Gen. 1:2. Spirit of God moved upon the face. Ps. 104:24, 30. Thou sendest forth Thy Spirit, they are created. Ps. 33:6. By the word of the Lord were the heavens made, by the breath of His mouth. IV. 248. Ps. 111:2. V. 243. Neh. 9:6. Thou hast made the heaven, the earth, and all things. VII. 565. Isa. 44:24. VIII. 203. Isa. 42:5-

Created the heavens, spread forth the earth and that which cometh out of it, giveth breath to the people upon it. Acts 17: 25. Giveth to all life and breath and all things. Isa. 45: 12. I have made the earth and created man upon it. V. 18. Formed the earth to be inhabited. Job 9: 6-10. Shaketh the earth, commandeth the sun, sealeth up the stars. VI. 61-63. Amos 4: 13. Formeth the mountains, createth the wind. Isa. 40: 12, 22-31. Measured the waters and weighed the mountains. VIII. 209, 211. Jer. 10: 12, 13. VIII. 445. Gen. 2: 7. The Lord God formed man, and breathed into his nostrils the breath of life, and man became a living soul. Job 33: 4. The Spirit of God hath made me. VI. 172. *Angels*. Heb. 1: 5. Text of Creative Acts and Comment. Vol. I. 85-138. God in the manifoldness of His working, in the heavens and earth and in the world of Animal Life, shown in many references of Psalmist, Teacher, and Prophet, but especially in the Almighty's Address to Job, chaps. 38-41. VI. 190-218. Chap. 38 a poetic parallel to the prose of Moses. Also in Psalms 8 and 19: 1-6. IV. 76-86, 146-152.

We subjoin a large treatment of the

Visible Creation, or Heaven and Earth. World of Nature.

Three impressive facts demand thoughtful consideration at the outset; facts which form the basis and motive of all Scriptural statements concerning the visible creation.

1. The attractive visions and objects of Nature, all things grand and beautiful in the heavens and on the earth, are matched by corresponding spiritual capacities and susceptibilities in man to apprehend and rejoice in them. The same Being who "made all things beautiful" (Eccles. 3: 11. VI. 456-458) created in man an intense sensitiveness to and appreciative delight in their wondrous and varied beauty. VI. 127.

2. The descriptions of God's working in heaven and earth, so frequently recurring in the Poetical and Prophetical pages of the Old Testament, incomparably surpass the uninspired literature of all time in every element of sublimity, elegance and force, and are as incomparably adapted to the highest education and refinement of the human spirit if studied under the elevating influence of the All-Creative Spirit of God. But

3. Higher than this instructive and refining office is the ulterior end of God Himself, the mastering practical aim and purpose of the manifold references to His own working which He has caused to be

intertwined with recitals, entreaties and promises of Psalmists and Prophets throughout. Everywhere are these interwoven as a groundwork of argument, a motive for appeal, to men, to awaken their thought and inspire their confidence in the God who entreats and promises and warns, because in His visible works are clearly and convincingly shown His resistless power, His marvelous wisdom, and His amazing goodness to His every creature. This argument and appeal for confidence is twofold in form. On one hand, the great visible structures of earth and moon, of sun and stars, with their interconnecting and ceaseless movements, reveal Might and Wisdom, unlimited and eternal. Rom. 1:20. Clearly seen through the things that are made, His everlasting power and Divinity. XI. 201. On the other hand, the fixed ordinances of day and night, summer and winter, seed-time and harvest, together with the fertility and varied products of the soil, and the atmospheric phenomena, reveal His goodness and bounty, alike unlimited and gracious.

Testimonies, in a comprehensive way, largely figurative in form, to the wonder-working God in His processes of Creation and Upholding; showing His Creative and Sustaining Energy and its beautiful beneficent product as a ground of personal confidence in Him. Each statement is definitely connected with some Divine assurance of help and blessing. Gen. 1:1, 31. God created the heavens and the earth. Everything was very good. I. 90, 1-159. 2 Kings 19:15. VII. 366. Neh. 9:6. VII. 565, 6. Ps. 65:6-13. IV. 437-441. Ps. 89:11. V. 97. Ps. 115:15. V. 262. Ps. 121:2. V. 365. Ps. 124:8. V. 376. Ps. 134:3. V. 421. Ps. 146:6. V. 481. Job 9:8-10. VI. 61-63. Job 26:7-14. Illustrates the scientist's assertion, "Whenever the Bible speaks clearly it affords a valuable clue to the scientific observer." VI. 141-143. Job 38:1-7, 31-38. VI. 196-200, 204-208. Isa. 40:12, 22, 28. VIII. 209-212. Isa. 42:5. VIII. 221. Isa. 44:24-28. VIII. 233. Isa. 45:12, 18. VIII. 237, 8. Isa. 48:13. VIII. 251. Isa. 51:13. VIII. 270. Jer. 10:11-13. VIII. 445. Jer. 23:24. VIII. 511. Jer. 27:5. VII. 430. Jer. 33:19-25. VIII. 556. Jer. 51:15, 16. Ps. 104:24. In wisdom Thou hast made them all. V. 199. Ps. 136:5. V. 427. Ps. 119:90, 91. It abideth. V. 324, 5. Read V. 203, 4, 364, 5. Job 38. A poetic parallel to the prose of Moses. Ps. 19:1-6. IV. 146-149. Ps. 104. A Hymn of Creation. V. 190-205.

Nature and Revelation. The Works and the Word proceed from the same Author and Source, and so must harmonize and be at one. Yet it is not the direct and essential purpose of the Word to disclose the nature and the method of the Working, but simply the

fact and the Author. Heb. 11:3. By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear. XI. 597. Ps. 19: 1-10. The heavens declare the glory of God; the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. IV. 146-152, 158-161.

[The study of Nature is one of the best comments on the Great Book. The Bible shows us the unity of nature in the plan and creation of God; the presence of one pervasive Spirit of force and life everywhere, and personal because it is the fount of personality. *Bp. Goodsell.*]

Nature and Law. Laws of Nature, or the principles of orderly movement and progress uniformly operative in the natural world, are simply God's Ways of Working in Nature. They are not self-operative, nor have they any immanent vital force. They are the orderly methods of the Divine Agent and Designer, acting upon and within the material structures He has planned and produced. Without His energy directly and continuously exercised, nature would cease to be. Hence there can be no such entity of fact, or even of thought, as a natural law having "life in itself;" much less, therefore, has "natural law" any place or function in the "spiritual world." Concisely and clearly, Dr. Behrends states and expands this point:

"The living God works in and through nature, and apart from Him nature would neither work nor be. My only objection to the formula, 'Natural law in the spiritual realm,' is that it states the truth in an inverted form. It puts the cart before the horse. Law has its *fons et origo* in the spiritual realm, and thence it issues to crystallize and rule in the domain of nature. All law is ethical in its source and out-working. The universe, from center to circumference, from star dust to souls, in all the provinces and ranges of being, is a moral empire. The division of law into natural and moral, with its subdivisions into mechanical and vital and economic and political, is a convenient device for tabulation; but law as law is inherent in things as constituted, and is only another name for that rational order which is the precipitate of the dynamic reason of God. So Kepler was right when he described the astronomer as a man who 'thinks God's thoughts after him.' This is the endeavor and the goal of all science." *A. J. F. Behrends.*

Nature, or the Earth and Heavens, as Involved in Man's Moral Career. The earth, we are told, was changed in its products and methods of production, and, we may infer, in its animal creation,

as the result of Man's disobedience and sin. Gen. 3:17. Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread, until thou return unto the ground. II. 192-194. Rom. 8: 19-23. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. [The plain implication of this passage is that nature is a sufferer with man on account of sin; that there is a solidarity between man and the outward world, both in his Fall and in his Redemption. So far the passage is an echo of the statement in Genesis that the earth lies under a curse on account of human sin. *Prof. Orr.*]

Further we are told: 2 Pet. 3:7, 10, 13. The heavens that now are, and the earth, have been stored up for fire, being reserved against the day of destruction of ungodly men. The heavens shall pass away with a great noise, and the earth and the works that are therein shall be burned up. But, according to His promise, we look for new heavens and new earth, wherein dwelleth righteousness. Other passages of similar import, Isa. 24:19; 65:17; 66:22 clearly carry a spiritual import, with broad reference to marked epochs in the church's history. But it seems impracticable to avoid the inference that the Future of the Earth and Heavens is in some way involved in the ultimate destiny of the Race for whom the Creator of all worlds died upon the earth. We know, at least, that the instability of the solar system is an open admission of scientific men.

And this leads to a final and supreme Point:

The Relation of Nature to Christ. All things have been created through Christ, and unto Christ. All things are summed up in Christ, as their source, as the sole principle and center of their unity, and as the Agent and Producer of their final and abiding consummation.

Col. 1:16, 17, 20. For in Him were all things created, in the heavens and upon the earth, things visible, and things invisible; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. Through Him to reconcile all things unto Himself. Eph. 1:10. To sum up all things in Christ, the things in the heavens, and the things upon the earth.

[It is none other than the Creator and Upholder of the universe that has died to save us. All nature assumes new significance now, as instinct with the same love and care that led our Lord to endure the Cross. *A. H. Strong.*]

II. GOD'S WORK IN PROVIDENCE. Gen. 1: 29, 30: 6: 3. Ps. 136: 25. Giveth food to all flesh. Ps. 147: 8, 9. Ps. 104: 14, 15, 27, 28. Causest grass to grow for cattle and herb for the service of man. Ps. 145: 15, 16. All wait on Thee, and Thou givest them meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing. Ps. 107. *A Psalm of Providence.* Matt. 6: 31-33. All things (needful) shall be added. Ps. 37: 5. Commit thy way unto the Lord and He shall bring it to pass. IV. 275. Prov. 3: 6. He shall direct thy paths. Luke 12: 17. Even the very hairs of your head are all numbered. X. 238.

We subjoin full treatment of this large theme:

Providence is one of Two Elements contained in the comprehensive term Grace, which includes Goodness and Mercy. The Scriptural Word for Providence is Goodness, which expresses the kindly and beneficent treatment of God, toward all His creatures rational and irrational, in upholding and disposing of them, and controlling all events which affect their condition and destiny.

Scripture texts and passages intimate Three Distinctions in the Method of God's Providential Dealing: 1. With reference to the Irrational Animal Creation. 2. With reference to all men, irrespective of moral character. 3. With reference to individual believers, and the believing body, the Church.

1. The Providence of God toward Irrational Creatures is limited to Provision adapted to each class, or species, and bestowed in accordance with the instinct imparted to each. Gen. 1: 29. Fruits of earth. 9: 3. Flesh of animals. Job 38: 41. Provideth for the raven. VI. 210. Ps. 36: 6. Preservest man and beast. IV. 265. Ps. 104: 14, 28. Grass for cattle, herb for man. V. 200. Ps. 145: 15. V. 475, 6. Ps. 147: 9. Giveth to the beast his food. V. 488.

2. Providence toward Men, the Evil and the Good. Above texts; Ps. 36: 6 and 104: 28; 145: 15. Ps. 21: 3. Thou comest to meet him with blessings of goodness. IV. 167. Ps. 65: 9-11. Pro-

videst corn, etc. IV. 438-441. Ps. 107:4-31. Series of deliverances from peril. Followed, vs. 33-41, by instances of God's goodness. Concluded with Call to observe His hand in all events, vs. 43. Matt. 5:45. He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. X. 154. All confirming the original pledges to Noah of the perpetuity of day and night, of the seasons and a fruitful earth, and the charters of food to Adam and Noah. Paul intimates God's purpose in His Providential dealings. Rom. 2:4. The goodness of God leadeth thee to repentance, or change of mind and life.

3. Special Providence of God to the Believer, His Child; and to the Believing Body, His Church. This is affirmed in manifold texts and extended passages, especially in many Psalms, and is largely illustrated in the Historical Records of both Testaments.

To the Believer, as the Child of God. Ps. 97:10. He preserveth, delivereth His saints. V. 157. Deut. 33:25. As thy day, thy strength. II. 735. Ps. 121:3-8. The Lord is thy Keeper. V. 363-368. Ps. 127:1, 2. Except the Lord build—keep. He giveth sleep to His beloved. V. 386-388. Ps. 3:5. Slept—awaked, the Lord sustained me. IV. 56. Ps. 4:8. Thou, Lord, makest me dwell in safety. IV. 62. Ps. 139:10. V. 445. Ps. 31:15, 19. My times in Thy hand. Goodness laid up for them that fear and trust thee. IV. 231-233. Ps. 34:10. That seek the Lord shall not want any good. IV. 254. Rom. 8:28. All things work together for good to them that love God. XI. 240. Ps. 73:23, 24. Thou hast holden me. Shalt guide me. V. 10, 11. Ps. 37:23, 24. Steps of a good man are ordered by the Lord. IV. 280. Job 23:10. He knoweth the way that I take. VI. 134. Job. 31:4. See my ways and number all my steps. VI. 162. Ps. 48:14. God our guide even unto death. IV. 345, 6. Ps. 37:5. Commit thy way unto the Lord, etc. IV. 274, 5. Prov. 3:6. Acknowledge Him. V. 248-251. Prov. 16:3. Commit thy works unto Jehovah. VI. 337. Ps. 32:8-10. IV. 243-245. Ps. 68:19. He daily beareth our burdens. IV. 464. Matt. 6:25-34. Seek first the Kingdom, and all these things (that ye need) shall be added. X. 160, 162, 3, 197, 8. Ps. 23. Absolute confidence in God's Providence and Mercy. IV. 179-187. Ps. 103:2-5. Grateful review of Providential goodness. V. 180, 181. Ps. 91. Assured Deliverance from all perils. V. 118-124.

Providence of God to His Church, or the Body of Believers in all Ages disclosed in every particular of Human History from

the Calling of Abraham until now. To His chosen People, for the establishment, training, increase and perpetuity among them of the (O. T.) Church. To this end He ordered the marked events in the career of Abraham, of Jacob and his sons. Ps. 105: 13-24. His Providential care of the "Church in the Wilderness" (Acts 7: 38) under Moses is intimated by many gracious declarations. Ps. 77: 20. Thou leddest Thy people by the hand of Moses. V. 38. Ex. 19: 4. What I did to the Egyptians and how I bare you on eagle's wings. II. 123. Deut. 32: 11, 12. II. 726. Isa. 45: 1-6. VIII. 236. Isa. 63: 9. He bare them and carried them all the days of old. VIII. 366. Ps. 105: 26-45. Ps. 106: 7-33. V. 212. Ps. 68: 7-9. IV. 457, 8. Deut. 8: 2. II. 648. Thence onward through the periods of the Judges and the Kings, oft-repeated assertions of Psalmists and Prophets assure us of His directing overruling Providence in the interest of the faithful few. The scope of their testimony includes not only manifold individual experiences, but all the history of the many nations whose careers were involved with Israel's life. Only a few personal incidents and summarized statements can be here referred to. Ruth 2: 2, 3. Her hap was to light on the field of Boaz. III. 199. 2 Kings 7: 3-20. VII. 211, 212. Esther 2: 7. VII. 593. 6: 2. VII. 600, 601, 614. Ps. 93: 1; 97: 1. V. 132, 155. Ps. 106: 41-46. V. 214. 2 Kings 17: 7-23. VII. 256. 7. 2 Chron. 36: 15-17. VII. 452-455. Isa. 60: 22. VIII. 351. 2. VII. 19, 495. New Testament Records and all Subsequent History only continue and increase the testimony.

Providence Ordering and Determining National Prosperity and Existence. Ps. 147: 14. Maketh peace in thy borders, and filleth thee with finest of wheat. V. 489. Ps. 22: 28. Governor among nations. IV. 177. Ps. 33: 12. Blessed the nation whose God is the Lord. IV. 249. Ps. 147: 20. Not dealt so with any nation. V. 490. Isa. 2: 4. Shall judge between the nations. VIII. 28. Isa. 26: 15. Thou hast increased the nation. Isa. 60: 12. Nation that will not serve Thee shall perish. VIII. 348. Jer. 12: 7-17. VIII. 454. Jer. 18: 7-10. VIII. 489-491.

Providence Shaping and Determining Human Life and Destiny. God in History. VII. 19, 211, 213. Isa. 63: 4. VIII. 365. IX. 237, 253. Dan. 4: 35. Doeth His will among the inhabitants of earth. IX. 253. Ps. 75: 7. Putteth down one and lifteth up another. V. 27. Prov. 16: 33. Disposing (of lot) is of the Lord. VI. 344. Jer. 18: 1-6. Potter and clay. VIII. 488, 9. Jer. 10: 23. Not in man to direct his steps. VIII. 446. III. 435. God's sovereign working and

man's unconstrained working. VII. 154, last note. Ps. 31: 15. My times in Thy hand. IV. 231. *Illus.* Gen. 45: 5. I. 525. Gen. 50: 20. I. 557. God's plans interwoven with man's. VII. 426.

Providence and Mystery. Ps. 77: 19. Thy way in the sea. V. 37, 38. Ps. 97: 2. Clouds and darkness about Him. V. 155, 6. Isa. 45: 15. Thou . . . hidest Thyself, a Saviour. VIII. 237. Jer. 12: 1-4. VIII. 452. Lam. 3: 38. VIII. 613.

Rule of Providential Distribution, Day by Day. Ex. 16: 4, 16-19. Gather a day's portion every day. They gathered every man according to his eating. II. 69, 73, 74. Ps. 104: 28. That thou givest them they gather. Matt. 6: 11, 25-34. Give us this day our daily bread. Be not anxious for the morrow. X. 158, 160, 162, 163.

NOTE.—No distinction of *Special* Providence, as between one recipient of bounty and another, for God is never partial or arbitrary in His giving, in Providence or in Grace. All His Providential bestowments are general, and all are special. God has no favorites save those that obey and love and serve Him; and all these share His favor alike, with results that accord with the degree and fruit of their obedience and service.

Providential Opportunities, also, Day by Day. As needed supplies for body and soul are *received* one by one, day by day, so proffered *opportunities for using the good received*, with profit to ourselves and advantage to others, are possessed and exhausted one by one, with the passing hour and moment. This, too, is a vital suggestion, of immense practical concern, belonging to this wide-reaching theme, the Providence of God.

Divinely Established Limitations to Divine Working in Providence.

God's Working in Providence must always be in harmony with His Methods of Working in Nature, i.e., in accordance with His Established Natural Laws. God will not interfere to protect or deliver any one from the hurtful effect of the infraction of Natural Law, though it be done ignorantly and without wrong purpose. Such interposition could only be through the temporary setting aside of the infringed laws, i.e., by miracle. Yet it is at this point that so many sufferers or their friends question or deny the goodness of God in reference to particular Providential events. The

simplest consideration shows the baselessness of this unjust implication and charge. The taking of disease by exposure to its germs, or by heedless disregard of the laws of health, or the careless unwitting encounter with any of a thousand sources of bodily peril must lead to sickness, hurt and even death. But in the prevention of these and kindred results it is plain that God cannot intervene, save by miraculous energy. And this involves an utter overturning of the established order.

God's Providence finds further Limitation in the Divinely ordered Independence of Man's own will. By God's directly appointed and authorized free-will, the responsibility is placed upon man for all forms and results of his acting, alike in his dealings with outward affairs and with his moral obligations. He cannot, therefore, rightly charge the effects of his own improvidence to the Providence of God, nor can he attribute the consequences of his wilful wrongdoing to either the Providence or the original purpose of God. Apart from these Divinely established limitations, through God's own creation and appointment of second causes in nature and in man's independent will, His Providence absolutely directs and controls all particular events to the production of all actual issues of smaller or greater moment, alike affecting individuals and nations. Thus, and thus alone, History, personal and national, is and ever has been wrought upon the earth.

Providence and Prayer. See IV. 447, 448. The above considerations equally apply to Providential answers to prayer.

Great Movements in Providence interpreted by and reveal the Progress of the Kingdom of God. See Top. An. p. 262.

God's Work in Creation and Providence a preparation for His Greater Work in

III. MAN'S REDEMPTION.

This Central and Essential Theme of Revelation is fully unfolded in the following pages. We note here only brief general statements of Old and New Testament. Isa. 41:1. Thy Redeemer, the Holy One of Israel. Isa. 47:4. Thy Redeemer, the Lord of Hosts. Isa. 49:26. I, the Lord, am thy Redeemer. Ps. 31:5. Thou hast redeemed me, O Lord God. Rom. 3:24. Justified through redemption in Christ Jesus. 1 Pet. 1:18. Redeemed with precious blood, even

the blood of Christ. 1 Cor. 1:30. Christ is made to us redemption. Heb. 9:12. Obtained eternal redemption for us. Summarized in the Baptist's announcement: John 1:29. Behold the Lamb of God, who taketh away the sin of the world!

Because He is the Only, Living, Eternal God, Infinite in wisdom and might, in resource and reach, because He is Holy and Just, Loving and Good, Merciful and Gracious, and because He is Creator, Upholder and Redeemer, He holds

Sovereignty, Sole, Supreme, and Universal, in heaven and earth, over all worlds and beings, through all duration.

Dan. 4:3, 35. His kingdom is an everlasting kingdom, and His dominion is from generation to generation. He doeth according to His will in the army of heaven and among the inhabitants of the earth. IX. 252, 253. Ps. 10:16. Jehovah is King forever. Ps. 103:19. His kingdom ruleth over all. V. 186. Jer. 10:10. Ps. 93:1, 2. The Lord reigneth. V. 131, 132. Ps. 97:2. V. 155, 6. Ps. 75:7. V. 27. Ps. 76:10. V. 30, 31. 1 Tim. 1:17. The King eternal, incorruptible, invisible, the only God. XI. 508. 1 Tim. 6:15, 16. The blessed and only Potentate, the King of kings, and Lord of lords, Who only hath immortality, dwelling in light unapproachable.

The Glory of God. "Glory is the outpouring of light. The glory of God is the outpouring of His divine attributes. It is a giving, not a receiving." And the whole Bible shows that it is the forth-putting of His Love and Mercy toward man, it is the giving of Himself for man, in the Person and Sacrifice of Christ, which constitutes *His highest glory*. Ex. 33:18, 19. Show me Thy Glory! II. 261, 262. (Answered by Proclamation of His Name.) Ex. 34:6, 7. Jehovah, Jehovah, a God full of compassion and gracious, slow to anger and plenteous in mercy and truth, forgiving iniquity and transgression and sin; and that will by no means clear the guilty. II. 264-266. Hence the Angels' Song at the Advent: Luke 2:14. Glory to God in the highest, and on earth peace among men in whom He is well pleased. This glory is to fill the earth. Num. 14:21. Isa. 6:3. Hence the repeated command: Ps. 96:3. Declare His glory among the heathen. *Ascriptions*: 1 Chron. 29:11. Thine is the

power and the glory. Matt. 6:13. Thine is the kingdom and the glory. Ps. 72:19. Rom. 11:36. Gal. 1:5. Eph. 3:21. 1 Tim. 1:17. 2 Tim. 4:18. Heb. 13:21. 1 Pet. 5:11. Jude 25. Rev. 1:6; 4:11; 5:12; 7:12.

Glorifying God, Man's Work on Earth. 1 Cor. 6:20. Glorify God in body and Spirit. Matt. 5:16. Glorify your Father in heaven. 1 Cor. 10:31. Do all to the glory of God. 1 Pet. 4:11. That God in all things may be glorified. 1 Pet. 2:12. Glorify God in the day of visitation. Isa. 24:15. Glorify God in the fires. Ps. 50:15. Call in trouble, I will deliver, and thou shalt glorify Me. 1 Sam. 2:30. III. 256. John 15:8. Herein is my Father glorified that ye bear much fruit. 1 Pet. 2:9. Show forth praises. 2 Thes. 1:12. XI. 500.

God Proprietor and Disposer. Hag. 2:8. The silver is Mine and the gold is Mine. IX. 543. Ezek. 18:4. All souls are Mine. IX. 81. Isa. 64:8. We the clay, Thou the Potter. Jer. 18:6. VIII. 373, 488-491. 1 Sam. 2:6. Killeth and maketh alive. Ps. 68:20. To the Lord belong the issues from death. Ps. 33:11. IV. 248, 9. Isa. 45:7, 20-25. I form the light, I make peace and create evil; I, the Lord, do all these things. I am God, and there is none else. VIII. 239-241. Isa. 46:10. My counsel shall stand, and I will do all My pleasure. VIII. 244. Jer. 10:23. Not in man to direct his steps. VIII. 446. Ps. 94:1. V. 135. *Illustrative passages.* Gen. 24:50; 45:8. "*From the Lord*": Num. 16:35. Fire. 1 Kings 2:33. Peace. Ps. 121:2. Help. Ps. 24:5. Blessing. Prov. 16:1. Answer of tongue. Prov. 20:26. A man's judgment.

End (Final Cause) of His Universal, Everlasting Dominion: His own Glory and Blessedness as Reflected in the Perfected Character and Blessedness of all pure Spirits, Angelic and Redeemed. Ezek. 36:22. I do this for Mine holy Name's sake. IX. 155. Isa. 43:7. Created for My glory. (God alone the cause and reason, motive and end of His own love to men, and all its fruits.)

GOD TRIUNE. TRINITY IN UNITY. THE GOD-HEAD EXISTING FROM ETERNITY, DISCLOSED IN REDEMPTION.

Old Testament intimations of Plurality in the Godhead. Gen. 1:26. Let Us make. I. 122-128, II. 202-204. Ps. 45:6, 7. IV. 329, 330. Isa. 6:3. Holy, Holy, Holy. VIII. 42, 43. Isa. 9:6. VIII.

61-69. Zech. 2:11. IX. 559. See V. 169. See THEOPHANIES, Top. An. p. 517. [We could know nothing positively of this self-distinction in the nature of God save as He Himself discovers it to us in the *facts* of His self-revelation. We do now know it through the discovery of Himself as Father, Son and Spirit. *J. Orr.*]

New Testament Disclosures. John 3:5, 6, 14, 16. Born of the Spirit. Son of Man lifted up. God sent His Son. Matt. 28:19. Baptizing in the name of the Father and of the Son and of the Holy Ghost. X. 583. Essay. X. 589. 2 Cor. 13:14. The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost. XI. 390. Almost innumerable expressions in the Gospels, Acts, Epistles and Revelation plainly distinguish and discriminate each of the Persons of the Godhead, noting a peculiar relation subsisting between them and a special Office and Mission of each in the Divine Work of Redemption. A few texts are subjoined. John 14:15-17, 23. Me; the Father; the Spirit; My Father; We. X. 483. Rom. 5:1, 5; 8:1-3. Eph. 2:18. Through Christ we have access by one Spirit to the Father. Eph. 3:14-17. 1 Pet. 1:2. Foreknowledge of Father; sanctification of Spirit, blood of Jesus Christ. Gal. 4:6. God; Spirit; Son; Father. 1 Cor. 8:6. One Father, One Lord Jesus Christ. There is one, and only one, God; but there are *three distinctions in the Godhead*, which are disclosed to us, chiefly in the New Testament, under the names of Father, Son and Holy Spirit. We use the term Persons, though not strictly proper, for lack of another of equal fitness.

Fellowship in the Godhead. Gen. 1:26. Let us make man in our image, after our likeness. Matt. 3:16. This is my beloved Son, in whom I am well pleased. John 17:24. Thou lovedst Me before the foundation of the world. John 8:16. I am not alone, but I and the Father. John 14:23. We will come and make our abode with him. [Only through the Trinitarian distinction are we brought into communion with a Being who has within Himself a life of communion. *J. Orr.*]

God the Father.

Old Testament References. Ps. 103:13. Like as a Father pitieth his children. V. 183. Isa. 1:2. VIII. 19. Isa. 63:16. Thou art our Father. VIII. 369. Jer. 3:4. My Father, Thou art the guide of my youth. VIII. 408. Jer. 31:9. I am a Father to Israel. VIII. 542. Mal. 1:6. IX. 627.

Christ the Revealer of the Fatherhood and of the Father.

John 1:12-14, 18. The only begotten Son, which is in the bosom of the Father, He hath declared Him. X. 63, 66. John 5:23, 26. X. 130, 131. John 14:6, 13. No one cometh unto the Father, but by Me. X. 482. Matt. 11:27. No one knoweth the Son, save the Father: neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him. X. 180.

New Testament Epistles. 1 Cor. 8:6. One God, the Father.

James 3:9. Bless we God, even the Father. Rom. 15:6. Father of our Lord Jesus Christ. 2 Cor. 1:3; 11:31. Eph. 1:3. 1 Pet. 1:3. Eph. 3:14. Eph. 4:6. James 1:17. Father of lights. James 3:9. Heb. 12:9. Father of spirits. Eph. 1:17. Father of glory. 1 Pet. 1:2. Foreknowledge of God the Father. Jude 1. Sanctified by God the Father.

God the Son.

Jesus Christ the God-Man: Son of God and Son of Man. (See PERSON OF CHRIST. X. 591.) Luke 1:35. (The angel to Mary:) The holy thing which is to be born shall be called the Son of God. Isa. 6:1-5. Mine eyes have seen the Lord of Hosts. VIII. 41. John 12:41. Isaiah saw His (Christ's) glory and spake of Him. Isa. 7:14. Call His name Immanuel, God with us. VIII. 50-54. Matt. 1:23. Rom. 8:3. Gal. 4:4. Isa. 8:8. O Immanuel. VIII. 57. Isa. 9:6. His name shall be called Wonderful, Counselor, Mighty God. VIII. 61-69. John 1:1. In the beginning the Word was with God and the Word was God. X. 62, v. 14. Became flesh and dwelt. 1 John 1:2. 1 Tim. 3:16. God manifest in flesh. Rom. 9:5. Who is over all, God blessed forever. Phil. 2:11. 1 Tim. 2:3. God our Saviour. XI. 509. Col. 1:19; 2:9. In Whom dwelleth all the fullness of the Godhead bodily. Zech. 13:7. The Man, My Fellow. IX. 606-610. Micah 5:2. Whose goings forth are from everlasting. IX. 479-481. Heb. 13:8. Jesus Christ, the same yesterday, to-day and forever. 1 Tim. 6:15, 16. King of kings, Who only hath immortality, to Whom be honor and power eternal. Heb. 1:2-13. Thy throne, O God, is for ever and ever. Rev. 1:8, 17, 18; 22:13, 16. Alpha and Omega, Which is and was and is to come, the Almighty. Titus 2:13. Our great God and Saviour Jesus Christ. *Son of Man*. John 1:51. X. 78. John 3:13. X. 89, etc. Also compare Ps. 78:56 with 1 Cor. 10:9. 2 Cor. 5:19. God was in Christ.

Testimony of the Father. Matt. 3:16, 17. Voice from heaven, This is My beloved Son. X. 65. Matt. 17:5. X. 283. 2 Pet. 1:17.

Testimony of the Baptist. John 1:34. I have seen and bear witness that this is the Son of God. *Testimony of John.* John 1:18. The Son Who is in the bosom of the Father. 20:31. Believe that Jesus is the Christ, the Son of God. *Testimony of Peter.* Matt. 16:16. Thou art the Christ, the Son of the living God. 2 Pet. 1:16-18.

Testimony of Christ Himself. Mark 14:61, 62. I am the Christ, the Son of the Blessed. John 6:57. The Father sent Me, and I live by the Father. 5:37; 12:49; 14:24. 1 John 4:14. John 5:26. As the Father hath life in Himself so hath He given to the Son to have life in Himself. 5:17. The Father worketh and I work. John 10:15. As the Father knoweth Me so know I the Father. Luke 10:22. John 16:15. All things the Father hath are Mine. X. 129, 132. (Testimonies to Sonship.) John 8:16, 29. I am not alone, but I and the Father. John 16:32. I am not alone, because the Father is with Me. John 10:36. The Father is in Me and I in Him. 14:11. I am in the Father and the Father in Me. John 10:30. I and My Father are One. 14:13. The Father is glorified in the Son. John 16:28. I came from the Father and go to the Father. X. 503. John 17:5. Glory I had with Thee before the world was. X. 507.

Possessing all Power. John 1:3, 4. All things were made by Him. In Him was life. Rom. 11:36. Of Him and through Him and unto Him are all things. Heb. 1:3. Eph. 3:9. Col. 1:16, 17. All things created through Him and unto Him, and by Him all things subsist. Heb. 2:10. Matt. 28:18. All power is given unto Me in heaven and earth. Rom. 1:4. Declared the Son of God with power. Proven by His wonder-working deeds.

All Knowledge and Wisdom. Col. 2:3. In Whom are all the treasures of wisdom and knowledge hidden. 1 Cor. 1:30. Proven by His discernment of men and events and His unfoldings of all truth, of duty and destiny.

Honored and Worshiped. John 5:23. All should honor the Son even as they honor the Father. Acts 2:4. XI. 15. "Jehovah." Matt. 2:11. Wise men worshiped Him. Matt. 8:2; 9:18; 15:25; 28:9, 17. John 20:28. My Lord and My God. Rom. 11:36. To Him be glory for ever and ever. *In heaven.* Heb. 1:6. Let all angels worship Him. Rev. 5:6, 9-13; 7:9, 10; 14:1-3; 19:6, 7.

Divine Acts for Men. Mark 1:34. Healed the sick and cast out devils. Matt. 11:5. Restores the blind, deaf, lame, lepers, and raises the dead. Matt. 9:6. Forgive sins. John 14:26; 15:26; 16:7. Matt. 3:11. Acts 1:5. Sends and baptizes with the Holy Ghost. John 20:22.

Mediator between God and Man. 1 Tim. 2:5 XI. 509.

Final Judge. John 5:22. The Father had committed all judgment to the Son. V. 25. Dead hear Son of God. Rom. 14:10. All stand before the judgment-seat of Christ. 2 Cor. 5:10. Matt. 25:31-46. Allegory of the Judgment of the Son of Man.

Eternal King. 1 Tim. 1:17. The King eternal, the only God. Matt. 25:34. The King. X. 462. Luke 1:33. Of His Kingdom, no end. Rev. 11:15, 17. He shall reign for ever and ever. Dan. 7:13, 14. Given Him an everlasting dominion. IX. 275-278. Heb. 13:21. To Whom be the glory for ever and ever. Read VIII. 364, 365. "The Christ of Rationalism."

[The specious theories of Schleiermacher, Ritschl, Rothe and Lipsius have all failed; the early Unitarianism of Priestley and Channing, with its modified divinity of Christ, has not endured the tests of time. *There is no middle ground between the doctrine of every God and every man on the one hand and pure humanitarianism. J. Orr.*

Christ is the image of the invisible God, the One who embodies and perfectly expresses the Divine nature; whose relation as Son antedates that of every creation (Col. 1:18), who existed before the universe was created (Col. 1:17). Previous to His Incarnation He existed in a Divine form of being, which He surrendered for a servant-form (Phil. 2:6, 7), thus renouncing for the time His equal dignity with God. In return for the Redeemer's free giving of Himself to humiliation and death, God has elevated Him to the Mediatorial throne and conferred upon Him a name above all others (Lord Jesus Christ, v. 11) that all creatures should acknowledge His sovereign authority (Phil. 2:9-11). Elsewhere described as a sitting at the right hand of God (Col. 3:1; Eph. 1:20-22). There in the regions of heavenly glory and power (heaven) elevated to supreme headship over the King of Redemption and with sovereign authority over all terrestrial powers. He will fulfill his "ministry of reconciliation"

until the purposes of God's redeeming love to man shall be accomplished. *G. B. Stevens.*]

God the Holy Ghost. His Deity Shown:

By Proofs of Trinity. See above. p. 23.

By Names: "Spirit of God." 1 Pet. 4:14. 1 Cor. 3:16. Rom. 8:9. Eph. 4:30. "Spirit of Christ." Rom. 8:9. 1 Pet. 1:11, 12. Phil. 1:19. "Holy Spirit," "Holy Ghost." 1 Thes. 4:8. Given us His Holy Spirit. 1 John 3:24; 4:13. "Eternal Spirit." Heb. 9:14. "Spirit of Truth." John 14:17; 15:26; 16:13.

By Direct Assertion: Eph. 4:4. There is one Spirit. 1 Cor. 12:11. Worketh one Spirit. Eph. 2:18. Access by one Spirit.

By Christ's full conclusive testimony. John 14:16, 17, 20; 15:26; 16:7-14.

By attribution of Divine Power: *In Creation.* Gen. 1:2. Spirit of God moved upon waters. Job 33:4. Spirit of God hath made me. Job 27:3; 32:8. VI. 170. *In Regeneration.* John 6:63. The Spirit quickeneth. John 3:5, 6, 8. Titus 3:5. *In Sanctification.* 1 Cor. 6:11. Sanctified by the Spirit of God. Rom. 15:16. 1 Pet. 1:2. 2 Thes. 2:13. *In Inspired Disclosure of Truth.* 2 Pet. 1:21. Holy men spake as moved by Holy Ghost. 2 Sam. 23:2. Spirit of Jehovah spake by me. III. 495. 1 Thes. 1:5. Our gospel came in the Holy Spirit. *In supernatural strength and help.* Eph. 3:16. Strengthened by the Spirit. Rom. 8:26.

By Demand for Divine Honor and Obedience. Implied in references to "Grieving." Eph. 4:30. "Vexing." Isa. 63:10. "Quenching." 1 Thes. 5:19. "Resisting." Acts 7:51. "Doing despite to." Heb. 10:29. "Blasphemy." Mark 3:29. Matt. 12:31. X. 187. *Illus.* Ananias. Acts 5:3, 4.

In the works of Creation and Providence, the equality of the Son and Spirit with the Father appears to be absolute and perfect. No intimation is suggested of any subordination.

OFFICE WORK OF THE TRINITY IN HUMAN REDEMPTION.

I. The Father Gives and Sends the Son. Sends the Spirit. *Read I. 126, 7. H. B. S.*

John 3: 16. God so loved that He gave His Son, v. 17. Sent His Son into the world. Matt. 3: 16, 17. X. 65, 283. Gal. 4: 4. When the fullness of time was come, God sent forth His Son . . . to redeem. Ps. 2: 6, 7. John 6: 57. Zech. 13: 7. Awake, O Sword, against the Man, My Fellow. IX. 606. Gal. 4: 6. God hath sent forth the Spirit of His Son into your hearts. Luke 11: 13. Your heavenly Father gives the Holy Spirit to them that ask. John 14: 16, 26. The Father shall give you. 1 John 4: 9, 10, 14.

Further, the Father is said to "foreknow." 1 Pet. 1: 2. To "Sanctify." Jude 1. To give "Peace, faith and love." Eph. 6: 23. Indwelling, John 14: 23. We will come.

II. The Son, Jesus (Saviour) the Christ (Messiah or Anointed) of God.

Sends the Spirit. John 14: 26; 15: 26. Luke 24: 49. Acts 2: 33.

His Redemptive Work Epitomized: Matt. 1: 21. Call His name Jesus, for He shall save His people. Ps. 40: 7. I come to do Thy Will. IV. 300. John 1: 29. Behold the Lamb of God that taketh away the sin of the world. X. 73, 4. Rev. 19: 10. The testimony of Jesus is the spirit of Prophecy. XI. 766. Job 19: 24. My Redeemer liveth. 1 Tim. 1: 15. Christ Jesus came into the world to save sinners. Luke 19: 10. The Son of Man is come to seek and to save that which was lost. 1 Cor. 1: 30. Christ Jesus of God is made unto us wisdom and righteousness and sanctification and redemption. XI. 283. Mark 10: 45. The Son of Man came to minister, and to give His life a ransom for many. X. 394. Acts 3: 26. To bless every one, in turning away from his iniquities. XI. 30. Isa. 61: 1-3. Anointed to preach good tidings, to proclaim liberty, etc. VIII. 353-356. Luke 4: 16-22. X. 109, 110. Isa. 42: 1, 6, 7; 49: 6, 9. VIII. 257. (Saviour of Gentiles and Jews.)

Foreshown and Declared Before Incarnation: By the First Promise at the Fall (Gen. 3:15 confirmed 1 John 3:8) of a Personal Deliverer; this promise made more definite and full in successive covenants with Abraham, Jacob and David.

Typically by the Supreme and Vital Offices of Prophet, Priest and King. *See XI. 418. F. D. H.*

Prophet: Revealer of God and Teacher of Truth. Deut. 18:15-19. A Prophet like unto me. II. 667. Isa. 48:17. VIII. 252. Acts 3:23. 1 Cor. 1:30. Christ the wisdom of God. Matt. 11:27. No man knoweth the Father, save he to whomsoever the Son will reveal Him. Luke 10:22. Heb. 1:1. Speaks to us in the Son. XI. 560. (His authority asserted and recognized, "I say unto you." X. 118.) John 6:63. The words I speak are life. (Germs and principles of all New Testament doctrine contained in the words of Christ. X. 507. John 16:13, 14.) Also X. 588.

Priest: Mediator and Sacrifice, Himself both Offerer and Offering; also Intercessor and Surety. Ps. 110:4. Heb. 5:10. Called of God an High Priest after the order of Melchizedek. Heb. 4:15; 7:24, 25. 1 Tim. 2:5. One Mediator, the Man Christ Jesus. Heb. 8:6, 8; 9:15; 10:16, 17, 24. Mediator of a new covenant, etc. XI. 585-593. Heb. 2:17. A merciful and faithful High Priest, to make propitiation for the sins of the people. XI. 562, 570. Heb. 9:12. Through His own blood, entering in once for all, obtained eternal redemption. Heb. 9:24. Heb. 7:25. Ever liveth to make intercession for them that come unto God by Him. Rom. 8:34. Isa. 53:12. Made intercession. Job. 9:33. Daysman. VI. 66. (Priesthood of Christ. XI. 788-792, also V. 239.)

[The nature which had sinned was the nature to be redeemed, and it could be redeemed only by that which was effected in the nature which had sinned. Divinity alone could not be a mediator; humanity alone could not be. The nature of the office, implying two parties, supposes of necessity a sympathy with both; and as God and man are the parties, none but the God-man can possibly be the mediator. Hence "the Word became flesh." *Erskine Mason.*]

King; Messiah, or Anointed (of God). (David the kingly type.) *See XI. 536. T. B.* Ps. 2:6. I set My King upon My holy hill. Ps. 2:12. His Anointed. Matt. 22:43-45. Ezek. 37:24. My servant David shall be King. IX. 166. Micah. 2:13. Breaker, King. IX. 473. Ezek. 21:27. Zech. 9:9, 12. Behold, thy King cometh

to thee. IX. 589-591. Matt 21:5. John 12:15. Ps. 89:18. Holy One of Israel is our King. Ps. 24:10. The Lord of Hosts, He is the King. Ps. 45. IV. 326-332. Ps. 72. 478-486. Jer. 46:18; 48:15. Ps. 5:2; 84:3. My King and my God. Ps. 47:7. God is King. Rom. 14:9. Lord both of dead and living. XI. 268. 1 Tim. 6:15. Rev. 11:15. XI. 753; 17:14.

Christ affirms His Kingship. Matt. 25:34. The King shall say John 18:37. I am a King, Kingdom not of this world. X. 529. See XI. 586.

Old Testament References to Messiah. Jacob's Blessing. I. 548-550. Star and Scepter Prophecy. II. 602. Named first by Hannah. 1 Sam. 2:10. III. 251. Cov. with David. 2 Sam. 7:12-16. III. 387-392. Predicted by David. 2 Sam. 23:3, 4. III. 496. *In Isaiah:* 7:14. A Son, Immanuel. VIII. 50-54. 9:6, 7. Name, Wonderful. VIII. 61-69. 11:1-9. Rod, Stem of Jesse. VIII. 77-80. 32:2. Man, hiding places. VIII. 155. 42:1-7. Qualification for Mission. VIII. 218. 48:16. Author of Prophecy. VIII. 251. 50:6. Back to smiters. VIII. 264. 52:13-53. Suffering. VIII. 276-291. 61:1; 3. Preacher, Healer, Deliverer and Comforter. VIII. 353-356. 63:1-6. Victor. VIII. 363-366. *In Jeremiah:* 33:15-18. VIII. 555. 6. *In Ezekiel:* 34:23. IX. 150. *In Daniel:* 7:13, 14. IX. 277-281. *In Micah:* 5:2-5. IX. 479-481. *In Haggai:* IX. 547. *In Zechariah:* 2:10, 11. IX. 558. 6:11-13. IX. 576-578. 11:12. IX. 598. 12:10. IX. 604. 13:7. IX. 606, 610-612. *In Malachi:* 3:1. IX. 636, 7. 4:2. IX. 649, 50, 53, 54. *In Psalms:* Above. Also Ps. 22-40, etc. Also, see I. 184-191, 251, 294, 545.

Christ affirms Himself the Messiah. John 4:26. X. 95. Luke 4:21. X. 109. Mark 14:61, 62. X. 525. Quotes Ps. 110 in proof. X. 433. See also Dan. 9:24-26. IX. 299-303. And Dan. 7:13, 14. IX. 275-280. Read further. Essays X. 592, 594, 607.

Kingly and Priestly Dignity predicted. Ps. 110. V. 231-242. Zech. 6:13. Priest on His throne. IX. 577. Heb. 10:12.

The Offices of Prophet, Priest and King combined in the words: Redeemer, O. and N. T.; Saviour. Redemption, N. T.; Salvation, both Old and New Testaments. Isa. 44:22. Zech. 10:8. I have redeemed thee. IX. 594. Compare 1 Pet. 1:18. Rev. 5:9. Isa. 41:14; 43:14. The Lord your Redeemer, the Holy One of Israel. Isa. 40:26. Isa. 43:3, 11. Holy One of Israel thy Saviour. Beside Me no Saviour. Isa. 59:16. His own arm brought salvation. VIII. 342. Isa. 63:5. Zech. 9:9. King, just, and having salvation. Ps. 3:8. Ps. 27:1. Acts 4:

12; 5:31. 2 Tim. 2:10. 1 Cor. 1:30. Christ is made to us redemption. Heb. 9:12. Obtain eternal redemption for us.

Christ's Official Subordination to the Father in Executing the Offices of Prophet, Priest and King, as Mediator and Redeemer. This is intimated by such expressions as "I came not to do Mine own will but the will of My Father" (John 5:30; 6:38). "Lo, I come to do Thy will (Heb. 10:9). This fact furnishes a sufficient explanation of the words, "My Father is greater than I," and 1 Cor. 11:3; Heb. 5:8, etc. But a single statement remains as an unsolved difficulty. In Matt. 24:36 and Mark 13:32 we read, "Of that day knoweth no one, not even the angels of heaven, neither the Son, but the Father only." X. 458. Christ's meaning may, perhaps, be qualified by His last words to His disciples at His ascension, "It is not for you to know the times and seasons, which the Father hath set within (or, appointed by) His own authority" (Acts 1:7). Still, the statement of Matthew and Mark remains the one sole intimation in the New Testament of any limitation in the omniscient knowledge of the Son, even in His Mediatorial capacity. Setting over against this unexplained statement such declarations as "In Him all the treasures of wisdom and knowledge hidden" (Col. 2:3), and the abundant proofs of His Divine discernment of the hearts of men, and especially the fact that in direct connection with this inexplicable statement appears His absolute foreknowledge of the very events to which the statement refers, the essence of the difficulty is certainly minimized in its effect upon an intelligent and justly thinking mind. And there we may be content to leave it.

[Paul teaches a certain subordination to the Father. He is the executive of the Father's will, the Mediator of the salvation He has resolved upon. He resigns His authority to the Father (1 Cor. 15:28). But this subordination is *expressly limited to His work in Redemption*. It is the *Mediatorial* throne which He resigns. He vacates it because His work is "finished," that the perfect result may appear to "the praise of the Father," who has initiated and directed it. G. B. Stevens.]

Achieved through His Incarnation, in Earth and Heaven.

Read XI. 797, 8.

By His Advent as God-Man. X. 63, Sec. 168, p. 591. "Son of Man." X. 78, 89, 131. Dan. 7:13. Heb. 2:16, 17. Rev., chaps. 1 and 14. Named Immanuel, God with us. Isa. 7:15. Isa. 9:6, 7.

VIII. 50-54. 61-69. Named Jesus, Saviour. Luke 2: 11. Unto you is born a Saviour, Christ the Lord. Matt. 1: 21. For He shall save.

By His sinless life and perfect example. 1 Pet. 2: 22. Did no sin, neither was guile found in his mouth. 2 Cor. 5: 21. Know no sin. Heb. 7: 26. John 8: 46. 1 Pet. 2: 21. Left us an example. John 13: 15. I have given you an example. Rom. 15: 3. Phil. 2: 5.

By His Disclosures of God, of the Law, of sin and salvation. John 3: 7-16. Matt., chaps. 5, 6. John, chaps. 5-10.

By His Deeds of Help and blessing. Summed up, Acts 10: 33. He went about doing good.

Pre-eminently by His Suffering, Humiliation and Death. Read X. 514. 5. H. Phil. 2: 7, 8. Emptied Himself, taking the form of a servant; and He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Isa. 53: 4, 5, 6, 12. Poured out His soul unto death. Bare the sin of many. VIII. 276-288. Acts 8: 35. Of the same Scripture preached Jesus. Dan. 9: 24-26. Make reconciliation for iniquity and bring in everlasting righteousness. The Anointed One (Messiah) shall be cut off. IX. 299, 303. 2 Cor. 5: 18, 19. God was in Christ, reconciling the world unto Himself. Christ foretells His death (Matt. 20: 18, 19; 26: 2), and fully interprets its meaning and purpose from the O. T. Scriptures (Luke 24: 26, 27, 44-47). For His previous statements, see John 3: 14, 15; 8: 28; 12: 32, 34. Read II. 575, X. 90, 315, 396, 442. Also see Acts 3: 18; 17: 3; 26: 22. XI. 171. 1 Cor. 15: 3. Died for our sins, according to the Scriptures. Rom. 5: 6, 8; 14: 9. Zech. 13: 1. IX. 605. 1 Cor. 2: 8. 1 Pet. 2: 24. Bare our sins in His body on the tree. Gal. 1: 4. Gave Himself for our sins that He might deliver us. Heb. 9: 26. Manifested to put away sin by the sacrifice of Himself. 1 Pet. 3: 18. That He might bring us to God. Rom. 5: 10. Reconciled to God by the death of His Son. Col. 1: 22. Heb. 2: 9. By the grace of God should taste death for every man. 2 John 2: 2. For the whole world. 1 Tim. 2: 6. A ransom for all. Titus 2: 14. Gave Himself for us, to redeem from all iniquity. Gal. 2: 20. Loved me and gave Himself for me. Eph. 5: 2. Loved you and gave Himself an offering and sacrifice to God. 1 John 1: 7. The blood of Jesus Christ cleanseth us from all sin. ("This is the vitalizing element of the Levitical Ritual, the burden of Prophecy, the teaching of Christ, the inspired testimony of His Apostles, and the song of the redeemed in heaven.") Rev. 1: 8. Unto

Him that loveth us and washed us from our sins in His blood. (For Illus. see III. 373, 4.) Heb. 10: 10, 14. XI. 592. See also IX. 605, 6.

With the forgiveness and cleansing of sin, by His Death we receive, through His Spirit, Divine Renewal, Adoption into Childship, and Heirship of all things. Rom. 8: 1-4, 14-17, 32-39. And the Divine Indwelling, insuring present guidance, control, help and abiding righteousness and peace. I Cor. 1: 30. John 14: 18, 21, 23. Eph. 3: 17. 2 Cor. 5: 21. John 14: 27. Col. 1: 27.

By His Resurrection, Abolishing Death and Insuring Life Immortal.

Proofs of Christ's resurrection. Rom. 14: 9. Both died and rose again. 8: 34. Christ died, risen. 1 Cor. 15: 4. Rev. 1: 18. I am the Living One, I was (became) dead, and behold, I am alive for evermore. Rom. 14: 9. Christ died, rose and revived, that He might be Lord of the dead and living. XI. 263. 1 Cor. 15: 5-7. Witnesses of His resurrection. Acts 10: 40. Chief theme of apostles in Acts and epistles. XI. 36. Acts 2: 31; 4: 3, 10, 33; 5: 30, etc. See VIII. 289, 290.

Fruits of His victory over death. Heb. 2: 14. Through death destroy Him that had the power of death. 2 Tim. 1: 10. Who hath abolished death and brought life and immortality to light. Isa. 25: 8. He hath swallowed up death forever. VIII. 118-120. 1 Cor. 15: 54, 57. Death is swallowed up in victory . . . through our Lord Jesus Christ. See Hos. 13: 14. IX. 376. John 11: 25. I am the Resurrection and the Life. John 14: 19. Because I live, ye shall live also. 1 Thes. 4: 14. If Jesus died and rose again, even so them that are fallen asleep in Jesus will God bring with Him. Rom. 4: 25. Raised for our justification.

Other definite proofs:

Predicted by Christ. Luke 18: 33. They shall kill Him, and the third day He shall rise again. X. 394. *Testimony of chief priests and Pharisees.* Mark 15: 63. That deceiver said, After three days I will rise again. X. 556. *Asserted by the Angel at the sepulchre.* Luke 24: 6. He is risen, as He said. X. 557. *Witnesses of His subsequent appearances:* Mary Magdalen and the other women. John 20: 11-18. Matt. 18: 9, 10. X. 562-566. Simon Peter. Luke 24: 34. Two unnamed disciples. Luke 24: 13-35. X. 567-569. The Eleven Apostles, twice. Luke 24: 36-43. John 20: 26-29. X. 570-574. Seven Apostles at the Sea of Tiberias. John 21: 1-24. X. 575-579. The Eleven with five hundred brethren in Galilee. 1 Cor. 15: 6. X. 581.

The Eleven in Jerusalem. Acts 1:3-8. Luke 24:44-49. X. 580-582. Note His own testimony. Luke 24, vs. 44-48. Immediately following, His Ascension at Bethany. X. 584, 5. Add the great declaration: Rev. 1:18. I am He that liveth and was dead. *His Resurrection the prominent theme of Apostolic Preaching.* Peter's first sermon at Pentecost. Acts 2:31, 32. XI. 21, 22. Thence onward, preached by Peter, Philip and Paul. Acts 4:3, 10, 33. XI. 36. Acts 5:30. XI. 119. Acts 17:3, 31. XI. 127. Acts 26:22. XI. 171. Resurrection with the death, the vital theme of the Epistles and Revelation. For further points see Top. An., pp. 451-455. Also read VIII. 289.

By His Ascension. Luke 24:50, 51. Acts 1:9. XI. 11. Ps. 24:7-10. IV. 192. Ps. 47:5. IV. 339. Ascension Gifts. Ps. 68:17, 18. IV. 461-464. Eph. 4:8.

By His Abiding Intercession. Heb. 7:25. Ever liveth to make intercession for them that come unto God by Him. XI. 580.

By His Second Coming for Judgment and Eternal Consummation of the Divine Redemptive Scheme. 1 Thes. 4:16. Lord shall descend. XI. 493. 1 Chron. 16:33. Cometh to judge the earth. Ps. 96:13, 14, 98:9. Acts 1:11. XI. 12, 640, 713. Jude 14. Rev. 1:7. John 5:22. All judgment to the Son. Rom. 14:10. All stand before the judgment-seat of Christ. 2 Cor. 5:10. 2 Tim. 4:1. Who shall judge the quick and the dead at His appearing and kingdom. XI. 549. Matt. 25:31-46. X. 460. Heb. 9:28. Will appear a second time, apart from sin, unto salvation. XI. 590. Phil. 3:20. We wait. Titus 2:13. Looking for the blessed hope and appearing of our great God and Saviour Jesus Christ. XI. 548. 2 Pet. 3:XI. 677, 9. Rev. 20:768, 9. *For comment see Top. An., p. 172.*

Figurative Titles and Terms, Further Showing the Breadth and Completeness of Christ's Redemptive Work.

Branch. Zech. 6:12, 13. The man whose name is the Branch, He shall build up the temple of the Lord, bear the glory, sit and rule on His throne, and shall be a Priest upon His Throne. IX. 577-579. Isa. 4:2. VIII. 32. Isa. 11:1. VIII. 76. Jer. 23:5-8. VIII. 504. Jer. 33:14-26. VIII. 555. Zech. 3:8. IX. 562.

Lion of Judah. Rev. 5:5, 6. Behold the Lion of the tribe of Judah, and I beheld, and lo, a Lamb as it had been slain. XI. 741.

Paraclete (Gr.) Advocate, Comforter, Helper. 1 John 2:1. Advocate with the Father, Jesus Christ. Isa. 32:2. A man shall be an

hiding-place, covert, as water in a dry place, the shadow of a great rock in a weary land. VIII. 155. Isa. 50:4. To sustain him that is weary. VIII. 263. Isa. 51:12. He that comforteth you. Matt. 11:28. I will give you rest. John 14:18. I will not leave you comfortless.

Arm of the Lord. Isa. 53:2. VIII. 280. Avenger of His Redeemed. Isa. 63:1-6. VIII. 363-366. (His judgments in the interest of Redemption.)

Servant of Jehovah. Isa. 42:1. VIII. 218-223. Isa. 53:11. Justify many. VIII. 286.

Corner-Stone. Isa. 28:16. Precious, of sure foundation. VIII. 140. Ps. 118:22. V. 280. Eph. 2:220. XI. 423. 1 Pet. 2:6. XI. 653.

Shepherd. Ezek. 34:23. One Shepherd over them, even my servant David. IX. 150. Ezek. 37:24. IX. 166. Isa. 40:11. Feed His flock like a Shepherd. VIII. 209. Micah 5:2, 4. IX. 479. Zech. 13:7. IX. 592. Matt. 26:31. X. 474. John 10:11. I am the good Shepherd and lay down my life for the sheep. X. 333-342.

Master. Matt. 23:8, 10. One is your Master, Christ. Col. 4:24. Ye serve the Lord Christ.

Brother. By calling disciples His brethren. Matt. 12:49; 25:40; 28:10. Luke 8:21. John 20:17. Heb. 2:11. XI. 561.

Burden-bearer and source of strength. Ps. 68:19. Daily beareth our burdens. IV. 464. Ps. 84:5. Strength in Thee. V. 68. Ps. 73:26. Strength of my heart. V. 12, 13. Phil. 4:13. Christ strengtheneth me.

Friend. Prov. 18:24. VI. 356, 7. Isa. 41:8. Abraham my friend. John 15:14. Ye are my friends. V. 15. I have called you friends.

Peace. Micah 5:5. This Man our peace. IX. 481. Eph. 2:14, 15. Our peace. John 16:33. In Me ye have peace. Col. 1:20. XI. 470.

Light of the World. John 1:4. The light of men. X. 62. John 1:9. The true light which lighteth every man. John 8:12. I am the Light of the world. X. 312. John 12:46. I am come a light into the world. X. 444. Isa. 49:6. A light to the Gentiles, my salvation to the ends of the earth. Acts 13:47. Mal. 4:2. Sun. IX. 649, 653. Rev. 21:23. The Lamb is the Light thereof. XI. 774. 1 John 1:7. XI. 683.

Bread of Life. John 6: 35, 51. X. 251-256. Living Water. John 7: 37, 38. Isa. 55: 1. Rev. 21: 6. I will give.

Way, Truth, Life. John 14: 6. I am the Way, the Truth, the Life. X. 481. (Read first note, v. 6, on "I am" of Christ.) Col. 3: 4. Christ our Life. XI. 478.

Resurrection and Life. John 11: 25. X. 348. John 14: 19. Because I live, ye shall live also. 1 Thes. 5: 10. John 5: 28; 17: 3.

Read summary, Top. An., p. 175.

III. Office-Work of the Holy Spirit in Man's Redemption.

Intimations in the Old Testament: Gen. 6: 3. My Spirit shall not strive with man forever. I. 228-231. Isa. 63: 10. Grieved His Holy Spirit. VIII. 368. Hosea 4: 17. Let him alone. 9: 12. Woe when I depart. IX. 348, III. 260. Ps. 51: 11, 12. Take not Thy Holy Spirit from me. Uphold me with Thy Spirit. IV. Num. 11: 29. Would God that the Lord would put His Spirit upon all His people. II. 543. Isa. 63: 11, 14.

Workmen and Leaders specially appointed and qualified for service. Ex. 31: 1, 2, 6; 35: 36. II. 284-286, III. 179, 210, 230.

Zech. 4: 6. Not by might but My Spirit. IX. 565. Not in earthquake, fire or tempest, but in the still small voice. VII. 123. Neh. 9: 20, 30. Gavest Thy good Spirit to instruct them. Testifiedst by Thy Spirit. VII. 566. Cf. 2 Kings 6: 17. VII. 201. Job 32: 8. VI. 170. Neh. 7: 5. My God put into my heart.

Promise of Full Manifestation of the Holy Spirit. Joel 2: 28. I will pour out My Spirit upon all flesh. IX. 397-399. Isa. 44: 3. VIII. 230. Isa. 32: 15. VIII. 158. Zech. 12: 10. IX. 603. Ezek. 36: 27. IX. 156. Fulfillment of Promise Begun at the Pentecost. Acts 2: 16-21.

Teaching of Christ and New Testament Writers, concerning the Holy Spirit's Work. Christ's Words (as always) containing the Germs and Substance of all Divine Revelation.

The Holy Ghost, as "the Spirit of Truth," Inspirer, Instructor and Guide, Helper and Indweller.

Inspires all Sacred Writings and Writers. 2 Pet. 1: 21. Men spake from God, being moved by the Holy Ghost. Mark 12: 36. David said by Holy Ghost. Acts 1: 16. The Holy Ghost spake

by the mouth of David. Acts 28:25. Spake the Holy Ghost by Isaiah. 1 Thes. 1:5. Gospel came in the Holy Ghost. 2 Sam. 23:2. Spirit spake by me. III. 495, XI. 813.

Inspires thought, word and deed in all consecrated workers. 1 Cor. 12:7. The manifestation of the Spirit is given to every man to profit withal. 1 Cor. 2:11, 12. We have received the Spirit that we might know the things given us of God. 2 Cor. 3:17. Where the Spirit of the Lord is there is liberty. 1 Thes. 4:8. 1 John 4:13. God hath given unto us His Holy Spirit. Luke 11:13. Heavenly Father gives the Holy Spirit. Luke 12:12. Holy Ghost shall teach you. Mark 13:11. Not ye that speak but the Holy Ghost. X. 236, 446. *Illus.* Acts 8:26-29. Acts 13:4. Acts 20:28. (Inspiration claimed for a body of believers. Acts 15:28.) Man inspirable. Job 33:4. VI. 172.

Guides into all truth. John 16:13. He will guide you into all truth. John 14:26. Shall teach you all things. Job 34:32. VI. 181. VII. 201.

Christ's Words and Work the Theme of the Holy Ghost's teaching. John 14:26. He shall bring to remembrance all that I said. X. 486. 15:26. He shall testify of Me. X. 494. 16:14. He shall glorify Me, for He shall take of Mine and declare it unto you. X. 500. These words of Christ taken with Luke, 11:13 (Father gives the Holy Spirit) clearly intimate an official subordination of the Spirit to the Father and the Son. Like that of the Son to the Father, this subordination is expressly limited to His Office-Work in Redemption.

The Holy Ghost Applies and Makes Effective Christ's Redeeming Work. See XI. 22.

Calls Men to Repentance and to Christ. Heb. 3:7. Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts. Rev. 22:17. The Spirit and the Bride say, Come.

Convinces of sin, of righteousness, and of judgment. John 16:8-11. Of sin, because they believe not on Me. (This the supreme, all-inclusive sin.) Read X. 495-500.

Regenerates, Quickens from death to life. John 3:5-8. Except a man be born anew . . . of water and the Spirit. (Water, symbol of the Spirit. John 7:38. 39.) Titus 3:5. Saved us though the washing of regeneration and renewing of the Holy Ghost. XI. 550. *Illus.* Ezek. 37:1-14. IX. 164. See Ps. 119:40. V. 304.

Seals and Testifies to our Adoption or Childship. Rom. 8: 14-16. Ye have received the Spirit of adoption, whereby we cry, Father. The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs. Eph. 1: 13, 14. Sealed with the Holy Spirit of promise, which is an earnest of our inheritance.

Sanctifies, i.e., Renews, Invigorates and Intensifies Spiritual Life. Rom. 15: 16. Sanctified by the Holy Ghost. 1 Cor. 6: 11. Sanctified by the Spirit of God. 2 Thes. 2: 13. 1 Pet. 1: 2. Through sanctification of the Spirit. Eph. 3: 16. Strengthened with power through His Spirit in the inward man. 1 Cor. 4: 16. Inward man renewed day by day. 1 Cor. 3: 18. Changed . . . by the Spirit of the Lord.

Inspires and Helps in Prayer. Zech. 12: 10. Pour the Spirit of supplication. IX. 603. Rom. 8: 26. Spirit helpeth. XI. 239. Eph. 6: 18; Jude 20. Praying in the Spirit. XI. 444, 710.

Abides in us. John 14: 17. He dwelleth with you and shall be in you. Rom. 8: 9. 1 Cor. 3: 16. The Spirit of God dwelleth in you. 1 Cor. 6: 19. Your body is a temple of the Holy Ghost Who is in you. Eph. 2: 22. Ye are a habitation of God in the Spirit. 1 Thes. 4: 8. 1 Pet. 4: 14. The Spirit of God resteth upon you. 2 Cor. 1: 21. Earnest of the Spirit in our hearts. See Isa. 63: 10. VIII. 368.

Abides, as a Comforter and Helper (Paraclete). John 14: 16. Another Comforter, with you forever, even the Spirit. X. 484. Rom. 8: 26. The Spirit helpeth our infirmity, Himself maketh intercession for us. Jude 20. *As an Inworker.* Eph. 3: 20. The power that worketh in us. Acts 1: 8. Receive power after the Holy Ghost is come upon you. Gal. 5: 24. If we live by the Spirit, walk by the Spirit.

As a believer, always assume, realize and act upon the assured fact that *the Holy Spirit is abiding in you.* Pray, therefore, not that He will come to you, but that He will *work His appropriate and promised work in you.* Paul never exhorts Christians to pray for the Spirit; He exhorts them to be "led by the Spirit"; to "walk in the "Spirit"; to "live in the Spirit"; to be "filled with the Spirit." As believers, then, our daily aim and endeavor should be to cultivate the habit of seeking the Spirit's guidance and inworking in the common experiences of life as well as in praise, prayer and devout meditation, and in all forms of Christian service. To the Spirit's inworking we should respond with a glad surrender; a more complete dependence upon His help; a more earnest and faithful cooperation with

Him in all His gracious purposes and interpositions in our lives, and in the lives of those whom we are privileged to help as His co-workers.

Promised to those that ask. Luke 11:13. X. 328. Command to seek His fullest gifts. Eph. 5:18. *Illus.* Luke 1:15, 41, 67. Acts 2:4; 4:8; 6:5; 10:44. Filled with, full of the Holy Ghost. The Infilling or Enduement by the Holy Spirit, pledged to every pleading believer, is the one fundamental and essential condition of spiritual growth and progress, and of all effective and fruitful service to God and helpfulness to men.

Fruits of Spirit. Gal. 5:22. Eph. 5:9. Rom. 5:5. Love of God shed in our hearts by the Spirit. His Tender Earnestness indicated. Eph. 4:36. Grieve not the Spirit. 1 Thes. 5:10. Quench not the Spirit.

All the influences which bear upon the renewed soul, the guidance, the strength, the energy, the succor, the comfort, by which the life of the believer is sustained and developed—all are ascribed alike by Paul and Peter, James and John, solely to the power of the indwelling Spirit. The power of the Holy Ghost, they affirm again and again, is put forth in the soul of every believer through life. The beautiful and effective graces, the enriching experiences and the beneficent results of a sanctified life are attributed alone to the immediate personal inworking of the Divine Spirit in the human. The light to discern duty and the energy to perform it, the courage to dare, to do or to speak for God and the right, the fervent persistent engagement in the Christ-appointed life work of soul winning and saving, the determination to avoid or resist evil, the fortitude to endure trial, which characterize the faithful believer's conduct, the satisfaction, the peace, the hope, the solace and the joy which enter into his experience—all that marks the process of renewal going on day by day in the inner man is the sole product of the Spirit's inworking, continually exerted therein, through the truth He has revealed.

Note.—The Office-Work of the Trinity, as delineated above, discloses all that God is to man, sustaining every needful desirable relation and manifesting every attractive, endearing and satisfying character. The thoughtful student will find these points of vital significance and interest summarized in another and more compact form (*Top. An.*, pp. 181-184) under the heading: GOD AND MAN.

CHRIST'S REDEMPTIVE WORK.

In its Particulars, or Cardinal Facts.

I. INCARNATION.

Chief Texts and their Significance. The Pre-existent Son of God Assumed a True and Complete Human Nature.

John 1:1, 14. The Word was God. And the Word became (egeneto, began to to be) flesh, and dwelt among us, and we beheld His glory, glory as of the Only Begotten from the Father. *Began to be*, "in contradistinction to that timeless mode of being in which He had previously subsisted." *Flesh*, "humanity in its widest possible significance, the humanity of the race, body and soul with all their powers (*Luther*), human nature in its entirety (*Godet, Luthardt, Meyer, Weiss, Westcott*, and others)." X. 61-63.

1 John 1:1, 2. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which our hands handled, concerning the Word of Life (and the Life was manifested, and we have seen and bear witness, and declare unto you the Life, the Eternal Life which was with the Father, and was manifested unto us): that ye also may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ. XI. 681, 682.

1 Tim. 3:16. Great is the mystery of godliness; He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory. XI. 514.

Rom. 1:3, 4. Who was born of the Seed of David according to the flesh, declared (determined) to be the Son of God with power, by the resurrection of the dead. XI. 198. Rom. 9:5. Of whom (Israelites) is Christ as concerning the flesh. Rom. 8:3. God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh. Gal. 4:4. Born of a woman, born under the law. "His assumed humanity was derived through the process of a human birth."

Heb. 2:14, 17. Since the children are sharers in flesh and blood, He also Himself in like manner partook of the same. It behoved

Him in all things to be made like unto His brethren, that He might . . . make propitiation for the sins of the people. XI. 561, 562. 1 Pet. 3:18. Christ suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh. 1 Pet. 4:1. Christ suffered in the flesh.

Phil. 2:6-8. Who being in the form of (being originally) God, counted it not a prize (a thing to be grasped) to be on an equality with God, but emptied Himself, taking the form of a servant (slave), being made (becoming) in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. XI. 452.

[It is to the life-long obedience of Christ, terminating in that last and greatest act of obedience, *death*, that the apostle here directs us. The *life and the death* thus connected with each other, though differing in many things, yet resembled each other in this, that they were *both vicarious*. Christ was our substitute from His cradle to His cross. It was as our sin-bearing substitute that He entered on His life of obedience, and as the same He finished that life upon the cross. He was the obedient One all His life through; and that obedience was *for us*. *Anon*. He accomplished our salvation by all that He was and all that He performed; by His actions and His words; by what He did and what He suffered; by His life as by His death. *A. Vinet*.

The birth of Jesus Christ inaugurated the history of our Redemption. It is the turning-point of the ages. It is the miracle of the universe. It was a stupendous act of Divine condescension. The Incarnation was a humiliation. For, in consenting to be born, the Son of God voluntarily accepted the limitations of human life, and surrendered Himself to all that these limitations involved. But the humiliation did not stop there. He not only became man, but He took upon Him the form of a servant. He accepted poverty, and obscurity, in a mechanic's home. Deeper still was His humiliation. He became obedient unto death. No such necessity grew out of His being man, nor of His taking the servant form. For He was sinless and holy, and death is the wages of sin. He might have warded it off; but He would not. Saving others, Himself He would not save. And even death does not measure the depth of His humiliation. He was obedient to the death of the cross; a shameful, an infamous and accursed death, in the estimation of Roman and Jew. Humiliation could go no farther. The Holiest drank the bitterest dregs. But in all this humiliation there was no degradation. His Incarnation did not degrade Him. His poverty did not degrade Him. His death did

not degrade Him. His crucifixion did not degrade Him. His Cross has become His Throne, in which we glory. *Behrends.*]

Conceived by the Holy Ghost.

Matt 1: 20-23. She was found with child of the Holy Ghost. An angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived (begotten) in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus; for it is He that shall save His people from their sins. Emmanuel, God with us. X. 31, 32. Luke 1: 30-35. The angel said unto her, Fear not, Mary: for thou hast found favor (grace) with God. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the Holy thing which is to be born (or is begotten) shall be called the Son of God. X. 23. Luke 2: 10-12. There is born to you this day in the city of David a Saviour, which is Christ the Lord. X. 35.

Fullness of Deity with Humanity.

Col. 2: 9. In Him dwelleth all the fullness of the Godhead bodily. See VIII. 291. IX. 610-612.

Christ's own Testimony.

Christ asserts His *humanity*, calling Himself about eighty times *The Son of Man*. As emphatically He asserts His Deity, calling Himself *The Son of God*, who alone knows, reveals, is one with, the Father. For texts see *God the Son*, p. 25.

For following points see Top. An., pp. 212-217.

The Incarnation: a Union of Divine and Human Elements of Being; a complete Revelation of God; Discloses the dignity and greatness of the human soul; Incarnation and Creation; Incarnation in the light of its revealed Ends.

II. INFLUENCES AND EFFECTS OF HIS EARTHLY LIFE.

His Character. Brief points: Song of Solomon 5:16. Altogether lovely. VI. 566. Gentle, patient, yet strong. Isa. 42:2-4. VIII. 219-221. Tender to children. Mark 10:14. Suffer to come. X. 387, 8. Loving. John 13:1. To the end. Gal. 2:20. Loved me. Jer. 31:3. VIII. 539-541. Love of Christ. Rom. 8:35. 2 Cor. 5:14. Eph. 2:4; 3:19; 5:2. Serving. Luke 22:27. I am as one that serveth. Seeking to Help. Acts 10:38. Went about doing good. Sympathetic. Heb. 4:15. Touched with feeling of our infirmities. Wept with Martha. X. 351. Over the City. X. 411. Mark 7:37. For Special Endowments. Read Isa. 11:2-10. VIII. 77-81. Isa. 61:1-3. VIII. 353-356. Also Heb. 2:10. XI. 560. X. 597.

[Christ as the ideal of spirituality must be accounted for. His conception of the Father, of communion with Him, of heaven, of holy living finds a response in every exalted human heart. The attractiveness of this spirituality is a revelation of man's spirituality, of his spiritual needs and possibilities. *Anon.*]

His Teachings:

1. **Parables, Objective, Practical Instructions touching the Kingdom of God, the Privileges, Duties, and Responsibilities of its Subjects, and the Final Issue of their Life Choice and Conduct.** (*Chronologically arranged.*) Meaning and Use of Parables. X. 204. Two Debtors, pp. 182, 3. Rich Fool, 194. Barren Fig-Tree, 202. Sower, 204, 207. Tares, 208. Seed growing secretly, 212. Mustard Seed and Leaven, 212. Hid Treasure and Pearl, 213. Net, 213. Old and New Garments and Bottles, 224. The Unmerciful Servant, 294. Good Samaritan, 323. Great Supper, 362 (Excuses). Lost Sheep, Coin and Son, 365-371. Unjust Steward, 372. Dives and Lazarus, 378. Importunate Widow, 383. Prayers of Pharisee and Publican, 383. Laborers in Vineyard, 391. The Pounds, 401. Two Sons, 417. The Faithless Husbandmen, 419. Marriage Feast and Garment, 421. Ten Virgins, 456. The Talents, 458. Allegory of the Judgment. Matt. 25:31-46, 461-463.

2. **Discourses, Colloquies, Brief Addresses and Sayings, Mainly Subjective and Personal, a Progressive Series of Self-Disclosures.** (*Chronologically arranged.*)

Colloquy: John 1:47-51. With Nathanael (Bartholomew). X. 77, 8. With Jews at Jerusalem. John 2:14-22, pp. 83-85. Dis-

course with Nicodemus. John 3:1-21. A clear and complete compendium of the Work of the Trinity in Redemption, pp. 87-91. Colloquy with Woman of Samaria. John 4:7-26. God a Spirit, and Worship of the heart. Declares Himself Messiah, pp. 97-103. Brief of Discourse and Colloquy at Nazareth. Luke 4:17-27, pp. 109-111. Announces His Messiahship. Colloquies with Jews at Jerusalem. John 5:17-47, pp. 129-134. Proves His Divine Sonship and authority. Reproves their unbelief. Colloquy with Pharisees. Luke 6:1-11, pp. 135-138. Expounds the true Law of the Sabbath. Luke 13:14-17, p. 355. Sermon on the Mount (Objective). Matt., chaps. 5-7, pp. 143-170. Shows the Kingdom of God as the aim and the substance of the Old Dispensation, and its consummation as the end and crown of the New. Presents the point of connection and transition between Judaism and Christianity. Address to the people, concerning John the Baptist. Luke 7:34, 35, p. 175. Upbraids the Three favored Cities (on the Lake) for unbelief. Invites the Heavy-laden. Matt. 11:20-30, p. 177. Refutes and Reproves Pharisees and Scribes for their blasphemous charge of alliance with Satan. Matt. 12:24-37, p. 186. Defines and limits the meaning of blasphemy. Rebukes Scribes and Pharisees for asking a sign. Declares disciples His brethren. Matt. 12:38-50, p. 789. Denounces Pharisees and lawyers for hypocrisy. Luke 11:37-54, p. 192. Cautions Disciples against hypocrisy, forewarns and assures them respecting their future. Luke 12:1-12, p. 194. Instructs the Twelve in sending them forth. Matt. 10:5-42, pp. 234-238. Later the Seventy. Luke 10:1-16, p. 296. Colloquy with people (Jews) at Capernaum. John 6:25-59. *Faith* in Christ their only *Work*. Christ the Bread of Life. His flesh meat and His blood drink, pp. 249-255. Charges Pharisees with rejecting God's commandments through regard for their traditions. Matt. 15:5-9. Mark 7:7-13, p. 258. Therefore their worship was heartless and worthless. Accuses them again of hypocrisy. Matt. 16:1-6, p. 266. Responds to Peter's Great Confession. Matt. 16:16-20, pp. 268, 271-273. Urges Disciples to Self-denial. Mark 8:34-38, p. 275. Luke 14:25-27, pp. 362-364. Foretells His Death and Resurrection. Luke 9:43-45, p. 287. Again, Mark 10:32, 33. Luke 18:31-34, p. 393. John 12:23-33. Rebukes Ambition and Intolerance of disciples and Denounces Persecutors. Mark 9:33-50, etc., p. 288. Colloquy with Jews in the Temple. John 7:11-39, pp. 302-307. Justifies His teaching and working as of God. Invites the thirsting to come and drink. Words to Accused Woman. John 8:3-11. X. 309. Colloquy in the Temple. John 8:12-19, p. 309. "I am the Light

of the World." "The Father beareth witness of Me." Colloquy renewed. John 8: 21-58, pp. 313, 317. "Believe in Me or die in your sins." "Continue in My word and ye shall know the truth and be free" from sin. (To Jews) Abraham your father in the flesh, but the devil in the spirit. "Abraham rejoiced to see My Day." "Before Abraham was, I AM." Colloquy in the Temple. John 9: 39: 41; 10: 1-38, pp. 333-343. "I am the Door; by Me if any enter in he shall be saved." "I am the Good Shepherd." "I lay down My life for the sheep." "There shall be One Flock and One Shepherd." Reply to Martha (Lazarus four days buried). John 11: 21-27, p. 347. "I am the Resurrection and the Life." Speaks to Disciples. Luke 17: 1-10, p. 379. Concerning a Forgiving, Believing and Serving Spirit. Luke 17: 22-37, p. 381. Destruction of Jewish State by Romans. Matt. 19: 3-15, p. 385. Divorce and Marriage. Blessing Little Children. Answers Peter's selfish question, "What shall we have?" Matt. 19: 27-30, p. 391. "An hundred-fold now, and everlasting life." Answers ambitious request of James and John. Mark 10: 35-45, p. 393. Serving greater than Ruling. Luke 22: 24-27, p. 468. Colloquies in the Temple. Refutes and silences chief priests, scribes, elders, Pharisees and Sadducees. Luke 22: 1-8, p. 417. On the question of His authority. Matt. 22: 15-22, p. 424. About Tribute Money. Luke 20: 27-39, p. 426. About the Resurrection. "God the God of the living, for *all* live unto Him." Matt. 22: 41-45, p. 429. "Whose Son is Christ?" Mark 12: 28-34, p. 430. Which is *the great* commandment? Final and Fearful Denunciations against Scribes and Pharisees. Matt. 23: 1-38, p. 434. Announces His Death and its Effect upon men. John 12: 23-33. "If it die, it bringeth fruit." "If I be lifted will draw all men unto Me." "Signifying what death He shall die," pp. 439-442. Foretells Destruction of Jerusalem. Matt. 24: 1-36, pp. 445-453. Urges disciples to fidelity and watchfulness. Matt. 24: 37-51. Luke 21: 34-36, p. 453.

Last Discourse. John, chaps. 14-16, pp. 478-504. Trust in Trouble. A place secured with Him. "The Way, the Truth, and the Life." "What ye ask in My Name, I will do." "Keep My commandments." An Abiding Comforter, the Holy Spirit, "with you and in you." "He shall teach you all things." "He shall testify of Me." "Convince the world of sin, of righteousness and of judgment." "He will guide you into all truth." "My peace I give unto you." "Because I live, ye shall live also." "I am the Vine, ye the branches." "Abide in Me and I in you, severed from Me ye can do nothing." "I have spoken that your joy might be full." "Love one

another, as I have loved you." "It is expedient that I go away." "In the world ye shall have tribulation, but *be of good cheer*." (The last heart word to His disciples.)

The Intercessory Prayer. John 17: 1-26, pp. 505-511. "Keep those Thou hast given Me." "Sanctify them through Thy truth." "That they may be one in Us, that the world may believe." "That they be with Me where I am."

Answers at His Trial. To Annas. John 18: 19-23, p. 522. To Caiaphas and the Sanhedrim. Luke 22: 66-68, p. 523. "I am the Christ, the Son of God." To Pilate. John 18: 33-38. "I am a King."

Words upon the Cross: "Father, forgive them, for they know not what they do." Luke 23: 34, p. 540. "Thou shalt be with Me To-day in Paradise." Luke 23: 43, p. 543. "Behold thy son. Behold thy mother." John 19: 26, 27, p. 548. "My God, why hast Thou forsaken Me?" Mark 15: 34, p. 549. "It is finished." "Father, into Thy hands I commend my spirit." John 19: 30 and Luke 23: 46, p. 547.

After the Resurrection: His Message to Mary Magdalene. John 20: 14-17, p. 563. To the other women. Matt. 28: 10, p. 565. Interview with Two Disciples on the Walk to Emmaus. Luke 24: 13-32, p. 567. Here we read of a last prolonged Discourse in which He expounded to them from the entire O. T. Scriptures "the things concerning Himself." We here find *Christ Himself the first preacher of the Cross*, from the words, "Ought not Christ to have suffered these things" (v. 20, condemned and crucified)? With the Twelve. Luke 24: 36-43. John 20: 22-29, pp. 570-574. With Seven, on the Lake Shore, Colloquy with Peter. John 21: 15-22, pp. 575-580. "Lovest thou Me?" "Final Conference with the Apostles. Luke 24: 44-49. Acts 1: 5, 8. Matt. 28: 18-20. "All things must be fulfilled concerning Me." "I send the promise of My Father upon you, ye shall be baptized with the Holy Ghost." "Go, teach all nations, to observe all things whatsoever I have commanded you, and lo, I am with you alway."

Works of Wonder and Blessing.

General Assertions. John 2: 23. Miracles He did. John 3: 2: 20-30. Acts 2: 22. Approved of God by mighty works and wonders and signs. Mark 6: 2. Matt. 4: 23, 24.

Miracles in Order. Changing water into wine, John 2: 8-10. X. 79. Heals nobleman's son, John 4: 47-54. X. 107. Draught of Fishes (1st). Luke 5: 4-10. X. 116. Demoniac, Luke 4: 33. X. 117. Peter's

wife's mother, and many others healed, Mark 1:29-34. X. 117. Leper, Luke 5:12. X. 121. Paralytic, Luke 5:17-20. X. 124. Impotent man at Bethesda, John 5:5-9. X. 127. Withered Hand restored, Mark 3:1-7. X. 135. Centurion's Servant, Luke 7:1-10. X. 171. Widow's Son raised, Luke 7:11-15. X. 172. Blind and Dumb Demoniac, Matt. 12:22, 23. X. 186. Tempest stilled, Mark 4:36-41. X. 215. Demoniac of Gadara, Mark 5:1-17. X. 218. Woman by Touch of His Garment, Mark 5:25-34. X. 227. Jairus's Daughter, Mark 5:22-24, 35-43. X. 228. Two Blind, and a Dumb Demoniac, Matt. 9:27-34. X. 229. Five Thousand Fed, Mark 6:39. X. 241. Walks on the Sea, and Sustains Peter on the Water, Mark 6:47-51. Matt. 14:24-33. X. 245. Syrophenician Woman's Daughter, Matt. 15:21-29. X. 261. One Deaf and Dumb, Mark 7:31-37. X. 263. Multitudes Healed, Matt. 15:29-31. X. 265. Four Thousand Fed, Mark 8:1-10. X. 265. Blind Man at Bethsaida, Mark 8:22-26. X. 269. Transfiguration, Luke 9:28-35. X. 279. Demon the Nine could not cast out, Mark 9:14-27. X. 284. Tribute Money from a Fish, Matt. 17:24-27. X. 287. Ten Lepers, Luke 9:11-19. X. 299. One born Blind, John 9:1-7. X. 329. Raises Lazarus, John 11:39-44. X. 350. Infirm Woman, Luke 13:10-13. X. 355. Dropsical Man, Luke 14:1-5. X. 361. Blind Bartimeus, Luke 18:35-43. X. 397. Fig-tree Withered, Mark 11:12-14, 20-26. X. 411. Healing the ear of Malchus, Luke 22:51. X. 518. And the Crowning Miracle of His Resurrection.

For Sequence of Acts and Events, *see Top. An.*, pp. 59, 60.

Thoughtful Summaries Bearing upon the Life and Work of Christ.

Life of our Lord. X. 16-18. Person of Christ. X. 591. Doctrine of Messiah under the Theocracy. X. 592. Christ: Prophet, Priest, and King. X. 594. Christ, the Divine Man. His Doctrine and Character. X. 595. Admissions of Skeptics. X. 599. V. 459. Christ's Doctrine of the Kingdom, the key to His Ministry. X. 607. Christ and His Kingdom in Subsequent Human History. X. 609. The Miracles of Christ. X. 615. Christ the Center of Christian Theology. XI. 787. The Priesthood of Christ. XI. 788. Christ the Center and Solution of Human History. XI. 792. Resurrection of Christ. VIII. 289. Contrarieties Centered and Harmonized in Christ. VIII. 291. Christ's Character and Sacrifice the only Moving Power with Men. VIII. 288.

III. SELF-SACRIFICIAL ATONEMENT.

Read XI. 562. H. P. L. Also X. 514, 5. H.

God has made the Death of Christ the Procuring Cause of Human Salvation. This is the Central and Cardinal Fact of Divine Revelation. Its expression is concentrated in the heralding Baptist's sublime Announcement when, pointing to the approaching Christ, he exclaimed, Behold the Lamb of God, Who taketh away the sin of the World! This Vital Fact comprehensively stated: Isa. 53: 5, 6, 10, 12. He was wounded for our transgressions. The Lord laid on Him the iniquity of us all. His soul an offering for sin. He poured out His soul unto death. He bare the sin of many. 1 Pet. 2: 24. Who His own self bare our sins in His body upon the tree, that we might live unto righteousness. XI. 656. 1 Pet. 3: 18. Christ suffered for sins once, the righteous for the unrighteous, that He might bring us unto God; being put to death in the flesh, but quickened in the spirit. Phil. 2: 8. He humbled Himself, and became obedient unto death, even the death of the cross. XI. 450, 452. Heb. 12: 2. Who for the joy set before Him endured the cross. 2 Cor. 5: 21. Him Who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him. XI. 366.

Meaning of Terms Employed in Old and New Testaments.

Atonement. (In O. T. exclusively) (*Heb. Kippurim, Coverings; Kaphar, to Cover.* Lev. 23: 27, 28. [The idea of atonement is the foundation-thought in all the sacrifices and in all the services, both in the ritual of the altar and of the Holy-place. One day of the year, and that the most sacred of all, the great fact of atonement was presented alone and in the most solemn manner before the minds of the people. *J. M. Gibson*, II. 414-419. It was in all its services and ceremonies the fullest representation, the most perfect shadow, of the great work of Redemption. *G. Bush*, II. 414-419.]

Reconciliation. To Reconcile, Make Reconciliation. *Heb. Kaphar; Gr. Katalasso, Katallage*, signifying To Cover, Make Atonement; to Change thoroughly; to Appease, Propitiate. Dan. 9: 24. To make reconciliation for iniquity and bring in everlasting righteousness. IX. 299. Rom. 5: 10, 11. Reconciled to God by the death of His Son; through Whom we have now received the (atonement) reconciliation. XI. 218. 2 Cor. 5: 18, 19. Reconciled us to Himself through Christ;

God was in Christ reconciling the world unto Himself; not reckoning to them their trespasses. XI. 365, 6. Eph. 2:16. That He might reconcile both unto God. XI. 422. Col. 1:20, 21. Through the blood of the cross by Him to reconcile all things to Himself. You that were enemies by His death hath He reconciled. XI. 470. Heb. 2:17. Make reconciliation for sins. XI. 562. Heb. 9:12. Through His own blood entered in once for all into the Holy Place, having obtained eternal redemption. XI. 588.

Propitiation. *Gr. Hilasmos*, What Appeases, Propitiates. Rom. 3:25. A propitiation through faith in His blood. XI. 212, 3. 1 John 2:2. He is the propitiation for our sins. XI. 686. 1 John 4:10. Sent His Son to be the propitiation for our sins. XI. 696. Heb. 2:17. XI. 562, 570.

Mercy-Seat. *Heb. Kapporeth (Kaphar)*. Place of Covering. *Gr. Hilasterion*. Place of Propitiation or Appeasement. Ex. 25:17. Make a mercy-seat of pure gold. (The word *Kapporeth* or covering used only in the spiritual sense of atonement.) II. 300, 1. Heb. 9:5. Cherubim of glory overshadowing the mercy-seat (propitiatory).

Cross of Christ; Crucified. Gal. 6:12, 14. Glory save in the cross of our Lord Jesus Christ, etc. XI. 412, 3. Phil. 2:8. Became obedient unto death, even the death of the cross. XI. 452. Col. 1:20. Peace through the blood of the cross. XI. 470. Heb. 12:2. Endured the cross. XI. 605. 1 Cor. 2:2. Know nothing save Jesus Christ and Him crucified. XI. 284, 5.

Atonement as Disclosed in Type through Old Testament Sacrifice.

The only use and justification of Animal Sacrifice, by the Patriarchs from Adam to Jacob, and through the elaborate Sacrificial System of the Ceremonial Law of Sinai, was in the fact that it was a needed method of symbolizing to the Old Testament generations God's plan of Redemption by substitution of life for life. Nothing else could be devised so simple, clear and impressive, and so suited to man's relation to God and His Laws as a disobedient offender. The ideas plainly presented to the offerer in the typical act of sacrifice and strongly suggested to him by its details were mainly three: 1. Substitution of an unoffending animal for the human offender in the matter of suffering for wrong-doing. 2. Nothing less than the life-blood (Read II. 369, 370. Lev. 17:11. "Blood maketh atonement by

reason of the life") of the substituted victim sufficed for the remission of deserved penalty to the human offender. 3. The offerer's act of laying his hand upon the substitute animal in the exercise of faith and with words of penitent confession intimated a transfer of guilt from the offerer to the victim, and on account of such transfer the offender's reliance for immunity from the penal effects of his own wrong-doing. These ideas substantially convey and exhaust the typical teaching of Old Testament Sacrifice as regards the fact and meaning of Atonement. The full interpretation of that teaching we find, partly in the Psalmists and Prophets either by inference and suggestion or by distinct prophetic declarations, but chiefly in the words and sufferings of Christ and their full exposition by the inspired writers of the Gospels, the Acts, the Epistles and the Revelation.

For a large consideration and explanation of the Old Testament Sacrificial System, see Vol. II. pp. 358-366. Day of Atonement, II. 414-419. Further, study 9th and 10th chapters of Hebrews, specially 9: 12-14, 26, 28 and 10: 10, 12, 14, 19, 20, 29, of which the key thought is found in 9: 22. All things are cleansed with blood, and apart from shedding of blood (life-blood) there is no remission. XI. 586-593.

[The sacrifices of Israel were intended and adapted to point onward to Him in whose death a real want of mankind was met, in whose death a real sacrifice was offered, in whose death an angry God was not indeed propitiated, but in whose death the loving Father of our souls Himself provided the Lamb for the offering, without which, for reasons deeper than we can wholly fathom, it were impossible that sin should be remitted. There is no gospel worth calling so, worth the preaching, worth believing, or that will ever move the world or purify society, except the gospel which begins with the fact of an atonement, and points to the cross as the altar on which the sacrifice for the sins of the world, without whose death pardon is impossible, has died for us all. *Maclaren.*]

Atonement as Realized and Fulfilled by the Self-Sacrificial Offering of Jesus Christ.

Distinct Intimations, References, and Declarations of Old Testament. (An Outline for study.)

First intimated in the primal root-promise of God to Adam. Gen. 3: 15. II. 188-192. Referred to in covenant promises to Abraham. Chiefly Gen. 22: 17, 18. In thy seed shall all nations of the earth

be blessed. I. 396-399. Explained Gal. 3:7-9, 16, 29. To David. 2 Sam. 7:12-16. III. 387-392.

Prophetic References and Declarations: Ps. 22:1, 7, 8, 16, 18. IV. 169-175. Isa. 52:13-15; 53:1-12. VIII. 276-293. Dan. 9:24-26. IX. 299, 303. Zech. 11:12, 13. IX. 598. Zech. 13:1, 7. IX. 605-608. See II. 340 (last note), 341. XI. 586, 587. 1 Pet. 1:11. The Spirit of Christ in the prophets testified beforehand the sufferings of Christ. XI. 648.

Plain and Multiform Assertions of the New Testament, under Varied Aspects and Statements. 1 John 2:2. XI. 686.

Our Reconciler with God. For texts see above, p. 48.

The Propitiation for our sins. For texts see above, p. 49.

Our Efficient, Sufficient and Accepted Sacrifice. 1 Cor. 5:7. Christ our Passover is sacrificed for us. XI. 295. Eph. 5:2. Christ gave Himself up for us, an offering and a sacrifice to God. XI. 436. Heb. 9:12-14, 26. He appeared to put away sin by the sacrifice of Himself. XI. 588.

Died for us. Gave Himself for us. Rom. 5:6. Christ died for the ungodly. XI. 217. 2 Cor. 5:14, 15. Died for all. XI. 364, 365. 1 Thes. 5:10. Who died for us that we should live with Him. XI. 495. Heb. 2:9. He should taste death for every man. XI. 560. Gal. 1:4. Who gave Himself for our sins that He might deliver us. Gal. 2:20. Who loved me and gave Himself up for me. XI. 397. Eph. 5:2. Who loved you and gave Himself an offering and a sacrifice to God. Rev. 1:5, 6. Loved us and loosed us from our sins in His own blood.

Died for Our Sins. 1 Cor. 15:3. Christ died for our sins according to the Scriptures. XI. 331. Isa. 53:4-6. He was wounded for our transgressions. V. 12. He poured His soul unto death, yet He bare the sin of many. VIII. 281-284, 287. Dan 9:24-26. IX. 299, 303. 1 Pet. 2:24. Bare our sins in His own body on the tree. XI. 656. *To take away our sins.* John 1:29. The Lamb of God, who taketh away the sin of the world. Heb. 9:26. He was manifested to put away sin. 1 John 2:2. He is the propitiation for our sins. XI. 686. Matt. 26:28. My blood . . . shed . . . for the remission of sins. X. 476. *To save us from our sins.* Matt. 1:21. He shall save His people from their sins. X. 32. Luke 19:10. Son of Man is come to save the lost. 1 Tim. 1:15. Christ Jesus came into the world to

save sinners. XI. 507. *To cleanse us from sin.* Tit. 2:14. Gave Himself for us that He might purify unto Himself a people for His own possession. 1 John 1:7. The blood of Jesus Christ cleanseth us from all sin. XI. 683. Heb. 9:14. The blood of Christ cleanse your conscience. XI. 588. Heb. 10:10, 14, 29. We are sanctified through the offering of the body of Jesus Christ once for all. By one offering He hath perfected them that are sanctified. The blood of the covenant wherewith he was sanctified. XI. 592. Rev. 1:5. Unto Him that loved us, and washed us from our sins in His own blood. XI. 718. *To turn us away from sinning.* Acts 3:26. God sent Him to bless you in turning away every one of you from his iniquities. XI. 29, 30. *To counteract the power of sin in us.* Rom. 8:2-4. XI. 232-234. Rom. 6:14. XI. 225. *To redeem us, as our Ransom, from the penal claim of Law.* Gal. 3:13. Christ redeemed us from the curse of the law, having become a curse for us, etc. XI. 399. Eph. 1:7. We have redemption through His blood. XI. 416. 1 Tim. 2:6. Who gave Himself a ransom for all. XI. 511. Titus 2:14. Who gave Himself for us that He might redeem us from all iniquity. XI. 548. Heb. 9:12. By His own blood obtained eternal redemption. XI. 588. 1 Pet. 1:18, 19. Redeemed with the precious blood of Christ. XI. 650. Rev. 5:9. Thou wast slain and didst purchase unto God with Thy blood. XI. 741, 742.

Christ's Testimony to the Meaning and Virtue of His Death.

Isa. 50:6-8. I gave My back to the smiters, etc. VIII. 264. John 3:14, 15. Son of Man must be lifted up. X. 90. John 8:28. When ye have lifted up the Son of Man. X. 315. John 12:32-34. If I be lifted up. Signifying what death He should die. X. 442. Mark 10:33. Foretells His crucifixion. X. 394. Matt. 26:2. After two days the Son of Man is betrayed to be crucified. X. 465. Mark 10:45. The Son of Man came to give His life for many. X. 396. John 6:33. Giveth life unto the world. X. 251. John 6:51. My flesh I will give for the life of the world. X. 254. John 10:11, 15, 17, 18. Good Shepherd giveth life for the sheep. I lay down My life for the sheep. X. 338, 339. Matt. 26:26-28. This is My body, broken for you. This is My blood, shed for you. X. 476, 477. After-Resurrection, comprehensive and conclusive testimony: Luke 24:25, 27. O foolish men, and slow of heart to believe in all that the Prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the Prophets, He interpreted unto them in all the Scriptures the things

concerning Himself. X. 568, 569. Luke 24:44-47. All things must needs be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms, concerning Me. And He said, Thus it is written, that the Christ should suffer, and rise again from the dead the third day, and that remission of sins should be preached in His name. X. 582.

In these plain words explicitly and unqualifiedly does Christ, the central and supreme theme of all Old Testament disclosure, affirm *His Atoning Death* to be the one fact that gives vital significance, substance and value to the entire body of the then Inspired and Written Scriptures. An echo of these final utterances we read in the words of Peter, Acts 3:18, and of Paul, Acts 17:3 and 26:22. In preaching "Christ Jesus and Him Crucified" as his epitome of the Gospel, Paul only followed the Master's preaching through all His ministry, after His resurrection, and in His departing charge.

[To preach Christ crucified as a marvelous "governmental expedient," or a mighty "moral influence," or a matchless "vicarious sacrifice," would be to preach the truth of the Atonement indeed, but not all the truth. To set forth that marvel and miracle of grace in its Scriptural fullness is to put into the doctrine of the Atonement *expiation for sin*. The world is full of vicarious sacrifice, but there never was but one exhibition of it that affected sin, and made it possible for God to forgive the sinner: The absolutely unique and transcendent thing in Christ's sacrifice is this, that it is *expiatory*. And to preach the doctrine of the Atonement with this left out is to preach the doctrine with its heart left out. *Herrick Johnson*.]

Atonement, Agreed upon and Determined in the Counsels of Eternity. Rev. 13:8. The Lamb slain from the foundation of the world. 1 Pet. 1:20. Who was foreordained before the foundation of the world. XI. 650. Heb. 10:7, 9. I come to do Thy will, O God. XI. 592. Acts 2:23. Him, being delivered up by the determinate counsel and foreknowledge of God, ye did crucify and slay. XI. 21.

Relation of the Atonement to the Law and Government of God. That the Death of Christ has to do directly with Sin and what it achieves in behalf of the Sinner has been made manifest. But the Atonement has also a vital Relation to the Law of which Sin is the transgression, and to the Moral Government of God into which Sin introduces the elements of discord, disorder, anarchy, utter subversion and extinction. The Law must be vindicated in connection with the

pardon of its transgression. The Justice which demands penalty of the transgressor must be satisfied before he can be forgiven and released from its claim. The Just God must Himself be justified in remitting the punishment pronounced by that Law which is the very basis of His Throne and the security of the Moral Universe over which He reigns.

The high place and the close relation of Atonement and Law in the Divine Redemptive System are intimated with force and beauty in the near connection of the Mercy-Seat, or Propitiatory, and the Tables of the Law, one being the cover, and the other the enclosed content of the Ark, in the Inner Sanctuary or Holy of Holies; and both immediately beneath the Shekinah, or Visible Emblem of Jehovah's presence. Together they concentrate the ultimate and highest significance of the Sanctuary and its service, as together they disclose the only conditions of restored Divine Fellowship with His people. And in this unquestionable interpretation of these Sacred Symbols, placed apart and alone in the hallowed Presence-Chamber of Jehovah, in Tabernacle and Temple, we discern the intimate and essential relation as well as the supreme place of Atonement and Law in God's transactions with sinful men. Read Vol. II. 299-301. This Relation explicitly twice affirmed in the Old Testament. Isa. 45: 21, 22. No God beside me; a just God and a Saviour. VIII. 239, 240. Zech. 9: 9. Thy King cometh. He is just and having salvation.

The main Scriptures which show the relation of the Death of Christ to the Law: Gal. 3: 10-13. Christ redeemed us from the curse of the law, having become a curse for us, etc. XI. 309. Gal. 3: 24. The law hath been our tutor to bring us to Christ. XI. 409. Gal. 4: 4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law. Rom. 3: 20-26. Being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness because of the passing over of sins, . . . that He might Himself be just, and the justifier of him that hath faith in Jesus. XI. 207-209. Rom. 4: 5, 22-25. Who was delivered for our trespasses, and was raised for our justification. XI. 213, 214. Rom. 8: 1-4. There is therefore now no condemnation to them that are in Christ Jesus. For what the law could not do, God, sending His own Son as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us who walk after the Spirit. XI. 232-234.

Of the many questions which have been largely theorized upon in this connection, only one, with a twofold bearing, seems to have

distinct notice in the Scriptures. It is that which respects *the fitness of Christ to intervene as a representative on the sinner's behalf, involving the sufficiency of His intervention as a vindication of the honor and supremacy of the Divine Law*. Four passages refer to this question: Phil. 2:6-11, Heb. 1:1-4. Rev. 22:16, and, most fully, Col. 1:13-20. Verses 13, 14 speak of the Redemptive deliverance achieved by Christ, and v. 20 affirms that it pleased the Father through Christ "to reconcile all things (things summed up in vs. 16-18) unto Himself, having made peace through the blood of His cross; through Him, whether things upon earth or things in heaven" (including the universal moral empire of God). The intermediate verses, 15-19, contain a magnificent outline presentation of the exalted Nature and Dignity of Christ as the Eternal Word in whom all Divine fulness dwells, the Creator, Sustainer and Moral Ruler of all spiritual beings, and the Head of the Church, or the Purified Human Race. Assuredly the Apostle seems, in this connection of thought, to imply that *in Christ, as the Root and Source of all created spirits and as the Head of the vast fellowship of Redeemed man, as well as the Moral Governor, the Upholder and Administrator of Law, there is revealed an essential fitness, an adequate reason, and a sufficient right for His beneficent and gracious intervention, through His own marvellous Self-Sacrifice*. Here we read at least a worthy interpretation of the golden words: "that God might be just and yet the justifier of him that believeth in Jesus." In conclusion, we may be grateful and satisfied that the *Truth of the Atonement stands as a Fact*, clear, unmovable and supreme among the stupendous verities of Divine Disclosure, and that it is indissolubly interwoven with them all.

[Two great facts stand out clearly in the Scriptural statements covering the death of Christ. The first is that He died for us, in our place as covering us, and so receiving in His own person the penalty of the violated law of God. He is our substitute, not by exchange of place, but by covering. He occupies His own place, which place covers also our own. The second outstanding fact is that He who dies for us is none other than the instrumental cause of our being. The crucified is none other than He by whom the worlds were made, and in whom all things are headed up. Not Adam, but Christ, is the Root of the race. The agent of God in creation is the agent of God in redemption. The two facts are placed side by side, as inseparably blended in the mysterious personality of Jesus. He is the representative and substitute of man in atoning action; and He is the creative source of our being. By necessary implication, the representative function is rooted in the creative relation; unless both can be traced

to something deeper, which cannot be done. For creation is primary. There can be nothing prior to that, either logically or chronologically. The Pauline view, therefore, shared equally by John and Peter, compels the grounding of our Lord's representative relation in redemption upon His creative relation. He who dies in the place of all is, in the core of His personality, the creative root of all in whose behalf He acts. There is no imputation of guilt. There is no transfer of penalty. There is no substitution of one form of punishment for another. Christ, in the agony of conscious abandonment by the Father, endures and exhausts that death, which is the proper penalty of the violated law; and He endures it as covering our place. That place He can assume because the creative relation which He sustains to sinners, qualifies Him to act as their representative and substitute. It has often been said that Christ must be man to represent man, and that He must be God to represent God. But the more Scriptural statement is, that Christ must be God as well as man in order to represent man. God needs no representative. Man does. And Christ, as God-Man, as the Eternal Word become Flesh, died for sinners, was their representative and substitute under the Law. *Behrends.*] See XI. 562. H. P. L. and H. B. S.

[It is not any sense of a commercial transaction, there completed, which gives to the cross its tender and sublime appeal to the world. It is not when viewed in legal or forensic relations, important as these are, that it most deeply stirs the heart. It is in the revelation which it makes, unique, supreme, for all the world, for all the ages, of the heavenly conception of the guiltiness of sin, and of its immeasurable sequences of evil; of the immaculate purity of God, and of the self-surrendering love which would give up even thrones and glories to save the lost. When this is seen, the worlds above are interpreted to us, in what in them is most transcendent. When this is seen, an appropriate response in us is inspired, the mission of Christ for us is answered and a light flows back on all that had wonderfully gone before—to the advent itself, to the prophecies which had foretold His coming. *R. S. Storrs.*]

IV. JUSTIFICATION.

Meaning of the Words, Justify, Justification. [In Paul's usage, the word "justify" denotes a forensic act, the making of a declaration, the pronouncing of a judgment, rather than a moral process of making just through an infusion of righteousness. *Stevens, "Pauline Theology."* The verb "*justify*" means properly to *pronounce righteous*. It has relation to a verdict pronounced by a judge. In so far as the person "pronounced righteous" is not really righteous it has the sense of "amnesty" or "forgiveness." But it cannot mean to make righteous. There may be other influences which go to make a person righteous, but they are not contained, or even hinted at, in the word "justify." That word means "to declare righteous," "to treat as righteous"; it may even mean "to prove righteous"; but whether the person so declared, treated as, or proved to be righteous is really so, the word itself neither affirms nor denies. . . . The facts of language are inexorable; the words "justify," "to be justified," are rightly said to be forensic; they have reference to a judicial verdict, and to nothing beyond. *William Sanday, "Com. on Romans."*]

Justification and Law.

As a forensic term, Justification has direct relation to Law, and implies that in some way satisfaction has been made to a broken and therefore condemning Law.

[In the doctrine of justification, the gospel is most radically distinguished from a merely legal system, and from any moral system which rests on merely legal ideas. These make personal obedience, conformity to law, to be the only ground of acceptance. In justification, acceptance is on the ground of what Christ has done, of His merits—of what another has done for us in our stead. The ends of the law are so far satisfied by what Christ has done, that the sinner can be pardoned. The law is not merely set aside, but its great ends are answered by what Christ has done in our behalf. An internal change is always a *sine qua non* of justification, but not its meritorious ground. Justification is a finished work; sanctification is a gradual work. In justification, sins are pardoned; in sanctification, they are subdued. Justification is from guilt; sanctification is from defilement. *H. B. Smith.*] Read XI. 582.

No Self-Justification by the Subjects of Law, through Deeds required by the Law.

Job 9: 2. Can man be just with God? VI. 59. Job 25: 4-6. VI. 140. Ps. 143: 2. In Thy sight no man living is justified. V. 462. Rom. 3: 20, 23. By the works of the law shall no flesh be justified in His sight; for through the law cometh the knowledge of sin. For all have sinned, and fall short of the glory of God. XI. 209. Gal. 3: 10-12. As many as are of the works of the law are under a curse; for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, is evident; for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. XI. 399.

God the Sole, Adequate Justifier. Rom. 8: 34. It is God that justifieth; who is he that shall condemn? Rom. 3: 26. That He might Himself be just, and the Justifier of him that hath faith in Jesus.

Justification an Act of Grace. Rom. 3: 24. Being justified freely by His grace through the redemption that is in Christ Jesus. Rom. 5: 20, 21. The law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly; that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

Justification is absolute and free. It is simply an act of grace which rescues us *at once* and *forever* from all the penalties of law, and ensures the Divine mercy through all the changes of our everlasting being. Less than this would not be an adequate expression of Infinite Love, nor an adequate exponent of the value of Christ's sacrifice.

Ground of Justification Twofold.

1. Essential and Meritorious. 2. Conditional and without Merit. Like the other Related Truths touching Man's Salvation, Justification has a Divine and a Human Side.

1. The Essential and Meritorious Ground of Justification. Its Divine Side.

This is the Self-Sacrificial, Atoning Act of Christ in man's behalf, including His Death and His Resurrection. Isa. 45: 21, 24, 25. A just God and a Saviour. Only in the Lord is righteousness and strength. In

the Lord shall all the seed of Israel be justified and shall glory. VIII. 239-241. Jer. 23:6. The Lord our Righteousness. VIII. 505. Isa. 53:11. My righteous servant shall justify many. VIII. 297.

Rom. 3:24, 25. Being justified freely through the redemption that is in Christ Jesus. Whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime. XI. 209. Rom. 5:9. Justified by His blood. Acts 13:39. By Him every one that believeth is justified from all things. XI. 97. 2 Cor. 5:21. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. XI. 366. Gal. 3:11, 13. Christ redeemed us from the curse of the law, having become a curse for us, as it is written, etc. XI. 399. Rom. 5:16-21. XI. 215. 1 Cor. 6:11. Justified in the name of the Lord Jesus Christ.

[Paul's thought of God's nature is that the love of God in effecting man's salvation and in remitting punishment for sin must affirm and maintain its inviolable holiness. This is done by affording in the work of Christ a substitute for punishment, which at the same time meets the ends of punishment. Thus the work of Divine love which God wrought in Christ meets at once the ends of the Divine mercy and of the Divine righteousness, not because Christ accomplishes a reconciliation of them as if they had been until then in antagonism, but because since they are in eternal harmony the Divine love could choose and pursue a mode of salvation which should adequately reveal, vindicate, and satisfy both. God is both just and Justifier, with no suggestion of contradiction or inconsistency, because His eternally harmonious moral attributes are alike operative, and in their operation alike satisfied in the saving work of Christ. *Stevens.*]

Christ's Resurrection also related to Justification. Rom. 4:25. Raised for our justification. XI. 213. Rom. 5:10, 11. If reconciled by His death, much more, saved by His life. XI. 217. Rom. 5:17. They that receive the gift of righteousness shall reign in life through Jesus Christ. XI. 221. Titus 3:7. Being justified we might be made heirs according to the hope of eternal life. *See Top. An., p. 451. Stevens.*

2. Conditional Ground of Justification. Its Human Side.

This is Faith in the Lord Jesus Christ; that is, Personal Trust in a Personal God, in the God-Man as a Redeemer and Saviour, an Eternal

Deliverer from the Consequences and from the Power of Sin, together with an Assured Conviction of the Sufficiency of His Self-Sacrifice, and Confident Reliance upon His Redeeming Work for us and in us.

This Faith "is an acceptance, a renunciation of claim, a confession of unworthiness, an act of homage to God's grace. It is without merit, but not without excellence. It is the very opposite to a meritorious claim upon God's mercy; but there is an ethical excellence in the renunciation of such claim because it is the essence of the obedient and teachable spirit."

In the Old Testament we find the statement. Ps. 143:2. In Thy sight no man living is justified (or righteous). And in the Book of Job, the question is twice asked, once by Job himself (chap. 9:2), and again by Bildad (chap. 25:4), How can man be just with God? VI. 50, 60, 140. And in one of the later Prophets we find the answer in indirect form. The trusting, spiritually-minded, far-seeing and exultant believer, Habakkuk, "standing in his watch upon the tower," where God had set him, looking and listening for the vision and voice of Jehovah, is bidden to record the vision and the utterance as vouchsafed, "that he may run that readeth it." And the central truth of his message for the time and the generations to come is this:

The just shall live by his faith. IX. 509-512. Twice does Paul cite and interpret more fully these words of the Prophet. Rom. 1:17. For therein (in the Gospel) is revealed a righteousness of God by faith unto faith; as it is written, The righteous shall live by faith. XI. 201. Gal. 3:11, 12. Now that no man is justified by the law in the sight of God, is evident; for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live by them. XI. 399. A third time the Prophet is cited and his vision referred to: by the writer to the Hebrews (10th chap., 37th and 38th verses): For yet a very little while, He that cometh shall come, and shall not tarry. But the (my) righteous one shall live by faith.

The New Testament Epistles abound in texts and whole passages, both affirming and implying the exercise of Faith to be an essential condition of the Divine act of Justification. Rom. 3:22. The righteousness of God through faith in Jesus Christ unto all them that believe. V. 25. Justified freely by His grace through the redemption that is in Christ Jesus, . . . a propitiation, through faith, by His blood. Rom. 4:3, 5. Abraham believed God, and it was reckoned unto him for righteousness. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Rom. 10:4. For Christ is the end of the law for righteousness

to every one that believeth. Gal. 2:16. We believed on Christ Jesus, that we might be justified by faith in Christ. Phil. 3:9. Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith. 2 Pet. 1:1: Like precious faith with us in the righteousness of our God and Saviour Jesus Christ. *Righteousness defined.* *Top. An., p. 120.*

Effects of Justification by Faith.

A series of uplifting, sustaining and satisfying spiritual experiences. Rom. 5:1-5, 9, 11. Being, therefore, justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. We glory in tribulations also; knowing that tribulation worketh patience; and patience, probation; and probation, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. Being justified by His blood, we shall be saved from the wrath of God through Him. And not only so, but we also rejoice in God through our Lord Jesus Christ. XI. 214-218. Rom. 8:30, 34, 38, 39. Whom He justified, them He also glorified. It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. XI. 240-243. 1 Cor. 13:13. Now abideth faith, hope, love, these three. XI. 327. 1 Pet. 1:7, 8. That the trial of your faith might be found unto praise and honor and glory at the appearing of Jesus Christ; in whom believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. XI. 647.

Evidence or Proof of Actual Justification found in the Life and Works of Faith. The Scriptural support of this truth is abundantly found in the Epistle to the Hebrews, and in the Epistle of James, with many direct and inferential statements of Paul, Peter and John. The Eleventh Chapter of Hebrews records, in briefest form, the deeds of many signal exemplars of the fact, the force and the marvelous effects of a justifying faith. And the record proves the faith by the deeds and suffering endurances of the life. Abi

"offered an excellent and acceptable sacrifice." Enoch's life "had been well-pleasing unto God," and his exalted faith and faithful life (Jude 14, 15) was rewarded with translation. Noah builded the Ark, in believing obedience to the Divine command, and so "became heir of the righteousness which is by faith." Abraham, at the same command, "went out, not knowing whither he went," "became a sojourner in the land of promise, not his own; for he looked for the City which hath the foundations, whose builder and maker is God." His faith was tried and proved when he "offered up Isaac." And so we may follow on through the wonderful, most suggestive and impressive record, including Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barah, "David also and Samuel, and the Prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, from weakness were made strong." *"And these all had witness borne to them through their faith," the witness or evidence of their sublime life-deeds and sufferings to the vital energy of their faith.*

James 2: 17, 22, 23. Faith, if it hath not works, is dead in itself. Faith wrought with his (Abraham's) works, and by works was faith made perfect: and the Scripture was fulfilled which saith, Abraham believed God, and it was reckoned to him for righteousness. XI. 627, 630, 631.

Paul alone treats this theme radically and exhaustively, in Romans, chap. 3: 20-31, and the entire Fourth and Fifth Chapters. With the outline presented here and on the pages that treat of Faith, its study ought to be relieved of difficulty, and this great and most precious truth understood, appreciated and gratefully rejoiced in by every right-hearted Christian believer. This theme mastered may well be followed by the Sixth of Romans, of which the essential truth is sanctification. This again, by the Seventh Chapter, of which the *practical* teaching concerns the great *soul conflict carried on through the life in the flesh*. The chapter is replete with encouragement and help, because it discloses the *fact* of inward conflict, the impotence of our own unaided effort in struggle, and the assurance of needed and abundantly promised Divine aid, to give us repeated victories and final triumph. This *triumph* comprises the core and substance of the Apostle's exalted and inspiring utterances in the Eighth Chapter.

V. ADOPTION.

Admission, by gracious Reinstatement, to full rights and privileges of Childship and Home Fellowship with God.

Relation to the Law and to Faith.

Adoption, or Restored Filial Relations with God, is an essential sequence, a vital and inexpressibly precious result of Justification; and it has a precisely similar relation to the Law. Both the precedent gracious act of pronouncing free from guilt and condemnation, and the subsequent gracious act of re-admission to childship with God, are prompted by and flow from Christ's redeeming Self-Offering. And both are conditioned upon the exercise of faith in and penitent glad acceptance of Christ. One affects the place or standing of the believer; the other his personal condition and inmost experiences. One sets the believer in a position of accepted standing before the Law and of Divine approval. The other bestows the result of that standing and approval, a reinstatement of the justified spirit into all the rights and privileges of a child in the heart and household of God. In thus interpreting the relation between Law and Adoption, we simply give a full exposition to two passages, which elsewhere find ample support and confirmation: Gal. 3:26 and 4:4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. For ye are all the children of God by faith in Christ Jesus. John 1:12. As many as received Him, to them gave He the right to become children of God, even to them that believe on His name. X. 62.

By the Witness and Leading of the Holy Spirit. Rom. 8:14-16. As many as are led by the Spirit of God, are the sons of God. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit beareth witness with our spirit that we are the children of God. XI. 236. Gal. 4:4-7. God sent forth His Son, that we might receive the adoption of sons. And because sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. XI. 402, 3. 1 John 3:1, 2. Now are we the sons of God. XI. 690. Eph. 1:5. The adoption of children by Jesus Christ. Gal. 3:26. Ye are the children of God by faith in Christ Jesus. XI. 400. 1 Pet. 1:14. Obedient children. XI. 649. Eph. 5:1. Beloved children. XI. 435.

Rom. 9:26. Called children of the living God. Eph. 2:19. Of the household of God. Heb. 12:7. God dealeth with you as with sons.

Lost childship still recognized by God. Prov. 23:26. My son, give Me thy heart. VI. 383. Luke 15:20-24. His father saw him, and had compassion, and ran and fell on his neck and kissed him. . . . This my son was dead, and is alive again. X. 370. With many teachings regarding the process and results of genuine conversion, the Parable mainly emphasizes God's yearning over His lost child and His delight in regaining the child's affection and fellowship.

Childship ensures heirship with Christ. Rom. 8:17. If children then heirs with Christ.

[To the grace of pardon, and the grace of renewal, succeeds the grace of adoption in the order of the blessings of His covenant; whereby God is pleased to stand to redeemed sinners in the relation of a *Father*. *Goodc.* Adoption includes the pardon of sin and the acceptance of our persons before God, which are the constituents of *justification*. It includes the new birth through the quickening power of the Holy Spirit, which is *regeneration*. It includes the advance in holiness toward "the measure of the stature of the fullness of Christ," which is *sanctification*. And finally, it involves the saint's translation to heaven, to take possession of the child's inheritance, which is *glorification*. All therefore that the word salvation implies is potentially included in the idea of Adoption; and is in every particular wrought out when that idea comes to be realized in its final results. *B. M. Palmer.*

There is no inheritance without sonship, there is no sonship without spiritual birth, there is no spiritual birth without Christ, and there is no Christ for us without faith. *Maclaren.* It is God's good pleasure to give to those who were strangers to His family and rebels to His crown, a joint heirship with His only Son. Every person in the Holy Trinity shows His love to the child of God. The Father adopts; the Son dies to purchase our right; the Holy Spirit witnesses that we are children of God! *Thos. Manton.*]

VI. INDWELLING AND ONENESS WITH THE BELIEVER.

The sublimest conceptions presented to human thought respect: 1. The Being, Character and Moral Working of the Self-existent, Self-Sufficient God; 2. The immortal nature and destiny of created Man; and 3. The Relation of God and Man in this world and the world to come. In the Bible, our only source of knowledge of these high themes, enough is revealed in the simple form of *fact* for all our spiritual needs. Especially, patent upon all its pages, lies the supreme fact of a gracious Redemption for enslaved and sinful man, provided and proffered through the voluntary self-sacrifice of an Incarnate God. And equally patent and radiant throughout these pages we read the glad fact that with every penitent and believing soul who humbly and obediently accepts the proffered grace of Christ there is established by the Divine Love a new, abiding and transforming relation with God in Christ. The fruit of this established relation in the soul's experience appears in its increasing likeness in character, its growing oneness with Christ in thought, desire, sympathy, aim and affection. This relation of close dependence and fellowship is indeed vital to us, since it takes hold upon every fiber of our spiritual being, directs and governs our present life, molds and matures our character for an ultimate perfected likeness to and an open fellowship with God. Isa. 57:15. I dwell with him that is of an humble and contrite spirit. VIII. 323, 324. 2 Pet. 1:4. Partakers of the Divine nature. XI. 671. Read XI. 679.

The Relation of Christ to the Believer disclosed in His entire Office-Work as Redeemer.

The corresponding Relation of the Believer to Christ is equally shown in the responsive feeling and action demanded of the believer—that is, the required response of faith, repentance, surrender, obedience, love and consecration by the believer. And this is strongly confirmed by the actual effects wrought within the true believer's soul as the result of this penitent trust and self-devotion.

The Relation of Christ and the Believer is illustrated by several Figures, indicating various degrees of organic or vital connection.

1. Building and Living Stones; Temple of God. 1 Pet. 2: 4, 5. Unto Whom coming, a Living Stone, ye also, as living stones, are built up a spiritual house. XI. 653. Eph. 3: 20-22. Built upon the foundation, . . . Jesus Christ being the chief corner-stone; in whom ye are builded together for an habitation of God. XI. 423, 424. 1 Cor. 3: 9. Ye are God's building. XI. 289. 1 Cor. 3: 16. Ye are the temple of God. XI. 290.

2. Head and Members, of Body or Church. 1 Cor. 12: 12, 27. Ye are the body of Christ, and severally members thereof. XI. 322. Eph. 4: 16. XI. 430. Rom. 12: 5. We are one body in Christ, and severally members one of another. 1 Cor. 10: 17. XI. 311. Col. 1: 18, 24. Head of the body, the church. XI. 470. Col. 2: 19. The Head, from whom all the body, being supplied and knit together, increaseth with the increase of God.

3. Marriage Relation. Isa. 62: 5. As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. VIII. 360. Jer. 3: 14. VIII. 411. Eph. 5: 22-33. XI. 439, 440. 2 Cor. 11: 2. Rev. 21: 2, 9. As a bride adorned for her husband. The bride, the Lamb's wife. XI. 777. 1 Cor. 6, 17. He that is joined to the Lord is one spirit.

4. Shepherd and Flock. Ps. 23: 1-4. The Lord my Shepherd. IV. 179-186. Isa. 40: 11. He shall feed His flock like a shepherd. VIII. 209. Ezek. 34: 12-16, 23. Behold, I Myself, even I, will search for My sheep, and will seek them out. He shall feed them and be their Shepherd. IX. 149, 150. Luke 12: 32. Fear not, little flock. X. 197, 198. John 10: 14, 15, 16. I am the good Shepherd, and I know Mine own, and Mine own know Me. And they shall become one flock, one Shepherd. X. 337-339. Heb. 13: 20. Our Lord Jesus the great Shepherd of the sheep. 1 Pet. 2: 25. Ye are now returned unto the Shepherd and Bishop of your souls.

These Figures, replete as they are with profound and uplifting exposition of the vital theme under consideration, find their fullest emphasis and our precious theme its deepest, most expressive and impressive interpretation in

Our Lord's Marvelous Words in His Last Discourse.

Figure of the Vine and its Branches. John 15: 1-11. Abide in Me, and I in you. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit; for apart

(severed) from Me ye can do nothing. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Even as the Father hath loved Me, I also have loved you; abide ye in My love. If ye keep My commandments, ye shall abide in My love. These things have I spoken unto you, that My joy may be in you. X. 489-491. John 14:20, 23. Ye shall know that I am in My Father, and ye in Me, and I in you. My Father will love him, and We will come unto him, and make Our abode with him. X. 485.

These are *wonder-words*, fraught with a depth, breadth and intensity of meaning that may well surcharge the heart of every thoughtful, fervent, responsive believer with immeasurable thankfulness and joy. Clearly and unqualifiedly Christ declares that He comes into the believer's life and takes the believer into His life, and this abidingly, both here and in the eternal hereafter. He affirms that He will establish between Himself and the believer an indissoluble union or oneness of spiritual life. This union consists, not in an organic blending of the two natures, Divine and human, but in such an identity and mutual responsiveness of thought, desire, affection and aim touching God and godlike living as constitute a real oneness of the Divine and human spirit. This is the cardinal fact, the blessed truth that underlies and vitalizes all other facts and truths of the believer's spiritual experience.

For a deeper emphasis and larger interpretation of this sublime and precious theme, we cite

Abundant Confirmatory Scriptures under Significant Heads.

Christ in You. John 6:56. I in him. X. 255. John 17:23, 26. I in them. X. 510, 511. 2 Cor. 13:5. Jesus Christ is in you. XI. 388. Gal. 1:27. To reveal His Son in me. XI. 393. Gal. 4:19. Christ formed in you. Gal. 2:20. Christ liveth in me. XI. 396. Eph. 3:17. That Christ may dwell in your hearts through faith. XI. 425. Col. 1:27. Christ in you the hope of glory. XI. 471. 1 John 3:24. We know that He abideth in us, by the spirit which He gave us. XI. 694. [To those in whom He dwells, Christ is made of God, *wisdom*, to cure their ignorance and folly; *righteousness*, to abolish their guilt; *sanctification*, to renew their natures; and *redemption*, to free them at last from the grave, and bring them to glory. *Bates*.]

In Christ.

John 6:56. Dwelleth in Me. X. 255. Rom. 8:1. No condemnation to them that are in Christ Jesus. XI. 232. 1 Cor. 15:22. In

Christ made alive. XI. 334. 1 Cor. 1:30. Of Him are ye in Christ Jesus. XI. 283. 2 Cor. 1:21. Stablisheth us in Christ. XI. 350. 2 Cor. 2:14. Triumph in Christ. XI. 351. 2 Cor. 5:17, 21. In Christ a new creature. That we might become the righteousness of God in Him. XI. 365, 366. Gal. 3:26, 28. Ye are sons of God, in Christ Jesus. XI. 400. Eph. 2:6, 10. Created in Christ Jesus. XI. 420, 421. Phil. 3:9. May be found in Him. XI. 458. Col. 2:6, 10. Walk in Him, rooted, and builded up in Him. Ye are complete in Him. XI. 473, 474. [We are complete in Him. The secrets of our inmost being, the enigmas of our destiny, are revealed to us in Christ and in Him alone. As an old proverb says, with a profound prophetic wisdom, The secret of man is the secret of the Messiah. He stands alone majestic, yet full of love, with one hand reaching to the very heavens, with the other laying hold of our fallen humanity and raising it from the depths of despair to the beatitudes of redemption. And men in every age have scouted every other deliverer; and men in every age have received Him, and Him alone, as the Lord of their souls. *H. B. Smith.*] 1 Thes. 4:14. Sleep in Jesus. XI. 492. 1 John 2:28. Abide in Him. XI. 688. 1 John 3:24. We are in Him, even in Jesus Christ. XI. 702. Note that many of the above texts refer to the fruit or effects of the believer's abiding in Christ—"Saved, sanctified, rooted, builded up, made perfect, live, walk, work, suffer, sorrow and rejoice, conquer, triumph, sleep, and die, *in Christ.*" XI. 488. [Believers are in Christ so as to be partakers in all that He does, and has, and is. They died with Him, and rose with Him, and live with Him, and in Him are seated in heavenly places. When the eye of God looks on them they are found in Christ, and there is no condemnation to those that are in Him, and they are righteous in His righteousness, and loved with the love that rests on Him, and are sons of God in His sonship, and heirs with Him of His inheritance, and are soon to be glorified with Him in His glory. *T. D. Bernard.*]

With Christ.

Crucified, Dead. Rom. 6:4, 6, 8. Our old man was crucified with Christ. Dead with Christ. Buried with Christ. XI. 224. Gal. 2:20. I am crucified with Christ. XI. 396. Col. 2:20. Died with Christ. 2 Tim. 2:11. If we died with Him, we shall also live with Him. XI. 534. *Quickened together with Christ.* Eph. 2:5. When we were dead through our trespasses, quickened us together with Christ. Col. 2:13. XI. 475. 2 Tim. 2:11. If we died with Him, we shall also live with Him. XI. 534. *Suffer and reign with Christ.* 2 Tim. 2:12. If we suffer with Him, we shall also reign with Him. XI. 534. 1 Pet.

4: 13. Rejoice, as partakers of Christ's sufferings. Rom. 8: 17. If we suffer with Him, we may be glorified with Him. XI. 237. *Joint-Heirs with Christ*. Rom. 8: 17. XI. 236. *Raised and Made to Sit with Him in the Heavenly places*. Eph. 2: 6. XI. 420. Col. 3: 1. If ye were raised together with Christ, seek the things that are above. XI. 477. *With Him in Glory*. John 14: 3. Where I am ye may be also. X. 480. John 17: 24. Be with Me where I am. X. 510. Col. 3: 4. Ye shall appear with Him in glory. 1 Thes. 5: 10. Died for us, that we should live together with Him. XI. 495.

Like Christ.

Rom. 8: 29. To be conformed to the image of His Son. XI. 240, 241. 2 Cor. 3: 18. We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory. XI. 355. Gal. 3: 27. Put on Christ (made like Christ). XI. 400. 1 John 3: 2. We shall be like Him, for we shall see Him as He is. XI. 690, 691. Beholding the grace and beauty of Christ, attracted by Him who is "altogether lovely," we are won to love; and loving, we are constrained to imitate and so become like Him.

Christ our Life.

John 1: 4. In Him was life. X. 62. John 6: 35. I am the bread of life. X. 251. John 11: 25. I am the resurrection and the life. X. 348. John 14: 6. I am the way, the truth, and the life. X. 481. John 6: 57. Live because of Me. John 10: 10. I came that they may have life, and may have it abundantly. X. 337. John 5: 40. Ye will not come unto Me, that ye may have life. X. 133. Rom. 5: 10. Saved by His life. XI. 217. Rom. 8: 2. The law of the spirit of life in Christ Jesus. XI. 233. [The power or principle which is implanted in the soul by the life-giving Holy Spirit, who works in and through our fellowship with Christ. *Stevens*.] Gal. 2: 20. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me. XI. 396. Col. 3: 3, 4. For ye died, and your life is hid with Christ in God. When Christ, Who is our life, shall be manifested, then shall ye also with Him be manifested in glory. XI. 478, 569-571. 1 John 5: 12, 20. He that hath the Son, hath the life. We are in His Son Jesus Christ. This is the true God, and eternal life. XI. 701, 2.

Promised Effects of Abiding in or Union with Christ.

John 14: 3, 18, 19, 27. I come again, and will receive you unto Myself.

I will not leave you desolate, I come unto you. Because I live, ye shall live also. My peace I give unto you. X. 480, 485, 487. John 15: 5, 7. He that abideth in Me and I in him, the same beareth much fruit. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. X. 490, 491. Rom. 8: 35-39. No separation from the love of Christ. XI. 243. 1 Cor. 15: 56, 57. Victory over death and sin. XI. 340. 2 Cor. 12: 9. Christ's grace and strength sufficient. XI. 386. Eph. 1: 3. Blessed with every spiritual blessing. XI. 415. Eph. 5: 14. Christ shall give thee light. XI. 437. 1 Thes. 1: 3. Work of faith, labor of love, and patience of hope in our Lord Jesus Christ. XI. 485. 1 Pet. 1: 8. The unseen Christ loved, trusted and rejoiced in. XI. 647. 1 John 3: 6. Whosoever abideth in Him sinneth not. XI. 691.

Condition of Christ's Abiding in us. John 14: 21, 23. He that keepeth My commandments. X. 485. John 15: 10. If ye keep My commandments, ye shall abide in My love. X. 491. Heb. 3: 14. We are partakers of Christ if we hold fast. 1 John 3: 24. He that keepeth His commandments dwelleth in Him, and He in him. XI. 694.

[To "*have* the commandments" of Jesus implies diligent inquiry and docility. To "*keep* His commandments" involves the true spirit of obedience—the one deep, changeless purpose to do *all* His known will. This is the legitimate evidence of true love to Christ. He will joyfully accept this evidence, and give every obedient, loving soul the testimony that He accepts it. . . . Keeping His commandments we come into most intimate relations to Him; we dwell in Him; He dwells in us; and of this indwelling His Spirit, working in us, is the witness. *Henry Cowles*.

Christ is the perennial source of that new life within, which consists in communion with God, likeness to God, in gratitude, in love, in peace, and joy, and hope—in trusting, serving, submitting and enduring. This life hangs ever and wholly upon Him; all good and gracious affections, every pure and holy impulse, the desire and ability to be, to do, to suffer—coming to us from Him to whose light we bring our darkness, to whose strength we bring our weakness, to whose sympathy our sorrow, to whose fullness our emptiness. *Wm. Hanna*.]

THE HOLY SPIRIT'S REDEMPTIVE AGENCY.

TWO CARDINAL FACTS.

I. ACT OF REGENERATION, OR CREATION OF NEW LIFE.

Terms of equivalent or kindred meaning: *Re-creation, Palingenesia, Tit. 3: 5. Born Again, Born from Above, Born Anew. Gennethe, anotheti, John 3: 3, 7. Begotten Again, Anagennao, 1 Pet. 1: 3, 23. Created, Creature, Ktizo, Ktisis, Make, Produce, Eph. 2: 10. 2 Cor. 5: 17. Gal. 6: 15. Transformed, metamorphoo, Rom. 12: 2.* All these are terms of equivalent or of kindred meaning. Their significance is a New Birth or Creation of the human spirit by the Divine Spirit, a spiritual quickening from death to life, a radical transformation of spiritual character by Divine renewal, a restoration to the lost image and likeness of God.

The Spirit of God, the New Creator, the Sole Regenerating Agent.

John 1: 12, 13. To them gave He the right to become the children of God: which were born not of the will of man, but of God. John 3: 6. That which is born of the Spirit is spirit. X. 88. (See John 7: 38, 39. X. 307, and Ezek. 11: 19; 36: 22-27; 37: 1-14. IX. 56, 155-157, 164.) Titus 3: 5. Saved us through the washing of regeneration and renewing of the Holy Ghost. XI. 551. Eph. 2: 10. His workmanship, created . . . unto good works. 1 Cor. 5: 17. New creation. XI. 365. Eph. 4: 24. The new man, created in righteousness and holiness of truth. 2 Thes. 2: 13. Chosen unto salvation through sanctification of the Spirit. Rom. 8: 10, 11. The Spirit is life. XI. 235. Eph. 2: 1, 5. You hath He quickened who were dead. Quickened us together with Christ. 1 Pet. 3: 18. Quickened by the Spirit. Ezek. 11: 19. IX. 56. Ezek. 36: 26, 27. A new heart will I give you, and a new spirit will I put within you, etc. IX. 155-157. Ezek. 37: 4-14. IX. 162-165. Zech. 4: 6. IX. 565. Also VII. pp. 201, 496.

The New Creation is "in Christ Jesus."

Eph. 2: 10. Created in Christ Jesus. 2 Cor. 5: 17. If any man is in Christ he is a new creature. Gal. 6: 15. In Christ Jesus, a new

creature. XI. 413. Rom. 8: 2. The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. John 10: 10. I came that they may have life. Col. 3: 4. Christ our life. Christ as Prophet reveals the love of God, as Priest exhibits and impresses it in His humiliation and death, and as King subdues and wins the heart to responsive trust and love. John 16: 13, 14. The Spirit shall not speak of Himself. He shall glorify me.

The Word Employed by the Spirit as an Instrument or Means in Regeneration.

The Word brings assured Divine testimony and evidence to inform the reason and impress the judgment. It presents supremely desirable objects to interest and engage the affections. And it presses fitting and adequate motives to act effectively upon the will. All of these, the judgments, the affections, with the aims and purposes, are radically changed in Regeneration.

Ps. 119: 50. Thy Word hath quickened me. V. 310. Vs. 93. With Thy precepts hast thou quickened me. James 1: 18. He brought us forth by the Word of truth. Vs. 21. The implanted Word which is able to save your souls. XI. 624. 1 Pet. 1: 23. Begotten again through the Word of God, which liveth and abideth. XI. 651. 2 Cor. 3: 18. We, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. 2 Thes. 2: 13, 14. XI. 502.

Designed Effects of Regeneration, which are also Evidences of its Actual Experience.

New Creature, a new Song. Ps. 40: 3. IV. 297. Eph. 2: 10. Created unto good works. 1 John 2: 29. Every one that doeth righteousness is begotten of Him. 1 John 3: 9, 14. Whosoever is begotten of God doeth no sin. We know that we have passed out of death into life because we love the brethren. 1 John 4: 7. Every one that loveth is begotten of God. 1 John 5: 1, 4, 18. Whosoever believeth that Jesus is the Christ is begotten of God. Whosoever is begotten of God overcometh the world. Whosoever is begotten of God sinneth not, and the evil one toucheth him not.

Regeneration and Sanctification.

One the beginning, the other the continuance, progress and development of spiritual life. The same Divine Agent, employing the same Instrument, the Truth of God as Revealed.

2 Cor. 4: 16. Our inward man is renewed day by day. Eph. 4: 23. Renewed in the spirit of your mind, and put on the new man.

2 Pet. 1: 4. Through these (His precious and exceeding great promises) ye may become partakers of the Divine nature. 2 Cor. 3: 18. (Above) Transformed from glory to glory. Rom. 12: 2. Transformed by the renewing of your mind.

Regeneration as Related to Repentance, or Metanoia, and Conversion.

As we have often seen, in treating these great and vital truths, there is connected with every phase of the Divine acting touching human salvation, an essential condition of demanded responsive human action. So is it in the process of Regeneration or Spiritual Transformation. Thus far we have regarded it from the Divine side. But the process has a human side. It calls for responsive action of the human subject while it ensures the result of such action to every willing soul. Repentance, or better, *Metanoia* and Conversion, *Gr. Epistrophe*, as human acts must always be responsive to the Divine Regeneration, *Palingenesia*, if an actual spiritual change of new creation is to issue. The Divine agency is not irrespective of the freedom of the human subject, but is exercised in combination and harmony with the laws of his rational and moral constitution. The man himself must go back upon his previous life-controlling views, desires, purposes and pursuits. He must change his standpoint and goal, and reverse his course. This is the plain, oft-repeated demand of God: Repent, change your mind; Be converted, Turn yourselves; Put away the old man, put on the new; Be renewed; Be ye transformed by the renewing of your mind. This demand, like every other demand of God, carries with it the pledge of Divine and gracious strength for its own fulfillment. But it must be *accepted*, and its obedience, willingly, gratefully, gladly *attempted*, and the result of Divine Regeneration will be assured.

Regeneration and Faith.

Faith is a second essential condition, on the human side, of the Holy Spirit's act in Regeneration.

This leads us to the consideration of

MAN'S CONDITIONAL PART IN CONNECTION WITH THE SPIRIT'S WORK IN REGENERATION.

Note.—This strictly belongs to our Second Main Division, and is sufficiently unfolded in its place. But its treatment is demanded at this point for a complete and effective exposition of the vital theme under consideration.

1. *Attention to and reflection upon the truth* able to make wise unto salvation. Ps. 119: 59. I thought upon my ways and turned my feet. V. 312. Isa. 55: 2, 3. VIII. 301. Heb. 2: 1. XI. 559.

2. *Glad reception and heart belief of this truth*, under the illuminating power of the Holy Spirit. Acts 16: 14. Whose heart the Lord opened to give heed unto the things spoken. XI. 113.

3. *Decision to surrender mind, heart, and will*, under the same gracious influence. Acts 9: 6. What wilt Thou have me to do? XI. 63, 171. Luke 15: 17-20. X. 370. Acts 26: 19: XI. 171.

4. Coincident with the choice or decision, and under the same gracious influence, is the *act* of penitent surrender, the actual change of mind or "*repentance toward God*" (Acts 20: 21), together with "*faith toward the Lord Jesus Christ.*"

Repentance and Faith comprise the two essential conditions of man's own action that must precede and accompany the Work of the Holy Spirit in man's Regeneration. To these vital themes we subjoin full treatment:

I. REPENTANCE TOWARD GOD, One essential condition of Regeneration.

Two original words of the New Testament, widely diverse in their meaning, are translated by the English word Repent or Repentance. One word, used only seven times and in verbal form, is *Metamelomai*. It signifies "after care," i.e., painful sorrow or remorseful regret. As nearly as possible it is the exact equivalent of the word Repent or Repentance. Thus Matt. 27: 3. Judas (*metameltheis*) repenting himself, i.e., remorsefully regretting his act of betrayal. Repentance is simply re-penitence. Penitence, from *pœna* (pain with conscious liability to punishment), carries the idea of grief over a regretted and punishable act. Re-penitence, looking again (or back) with sorrow for that which has been wrong. *Metamelomai*,

says Dr. Alex. Roberts, means simply to rue or regret a course that has been followed.

But the common N. T. word, used more than fifty times, is *METANOIA* or *METANEO*. This is one of the most significant words of Inspiration; one of immense breadth in its meaning and in its relations. In its true significance there is absolutely no trace of sorrow or regret, no single element contained in the word Repentance. Hence its translation by that word has been, from the first until now, an utter *mis*-translation. For the perpetuation of this grave error the sole excuse of the Revisers is that no other single word can fully or rightly interpret *Metanoia*. *Literally, the word signifies* **Change of Mind**, a change in the trend and action of the whole inner nature, intellectual, affectional and moral, of the man, a reversal of his controlling estimates and judgments, desires and affections, choices and pursuits, involving a radical revolution in his supreme life aims, purposes and objects. *Trench* says: "*Metanoia* expresses that mighty change in mind, heart and life wrought by the Spirit of God." *De Quincey*: "*Metanoia* concealed a most profound meaning of prodigious compass, which bore no allusion to any ideas whatever of repentance. . . . It expresses a revolution of thought, a great intellectual change in the accepting a new center for all moral truth from Christ." *Bp. Westcott*: "The word describes characteristically, in the language of the New Testament, a general change of mind, which becomes in its fullest development an intellectual and moral regeneration." *Chalmers*: "It describes that deep and radical change whereby a sinner turns from the idols of sin and self unto God, and devotes every movement of the inner and outer man to the captivity of His obedience." The distinctive meaning of the two words illustrated, 2 Cor. 7:8-10. Vs. 8. I do not regret (*metamelomai*). Vs. 9. Ye were made sorry unto *Metanoia*. Vs. 10. Sorrow toward God (*i.e.*, genuine repentance) worketh or produceth *Metanoia* unto salvation, not to be repented of or regretted (*ametameleton*). XI. 372.

This *Metanoia*, or radical reversal of life-controlling thoughts, affections, choices and pursuits, one **great theme of New Testament preaching**, the high call and imperative demand of God. (Note that this demand, like all others, has behind it God's pledge of help and assurance of success.)

It was the Only Theme of the Forerunner, John the Baptist. Matt. 3:2. John came, saying, Change your whole inner being and life; for the kingdom of heaven is at hand. X. 60. Mark 1:4. John preached the baptism of *Metanoia*. Matt. 3:8, 11. Bring forth fruits

worthy of Metanoia. I baptize with water unto Metanoia, but He (Christ) shall baptize you with the Holy Ghost and with fire. (Referring to the "born of water and the Spirit" of John 3:5.)

It was the First Utterance of Christ, according to Matt. 4:17. Jesus began to preach and to say, Take another mind upon you. To this injunction, also at the very outset, Christ added the demand of faith, thus summing up all that God asks of man. Mark 1:14, 15. Jesus came preaching the gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand. Take a new mind upon you, and *believe* in the gospel (the glad tidings). X. 115. Matt. 9:13. To call sinners to metanoia.

Metanoia Emphasized by the Twelve and by Christ. Mark 6:12. They went out preaching that men should (repent) change mind and life. Luke 13:3, 5. Except ye change heart and life, ye must perish. Luke 15:7. Joy in heaven over one sinner that changes heart and life. Acts 2:38. Change your mind and be baptized. XI. 23. Acts 17:30. God commandeth all everywhere to (repent) change mind and life. XI. 127. 2 Pet. 3:9. That all should come to metanoia.

Metanoia and Faith the Theme of Paul. Acts 20:21. Testifying metanoia toward God and faith toward our Lord Jesus Christ. XI. 146. Acts 26:20. That they should (repent) and turn to God, doing works worthy of metanoia. See X. 115. The Old Testament Gospel of the Psalmists and Prophets express the same demand of God for Trust or Faith, and Turning back or change of heart and life. This suggests the close relation of

Metanoia and Conversion.

The words Convert and Conversion in the Old Version, *Gr., epistrepho*, carry the simple meaning, Turning about or back, or Returning unto. They plainly express the *effect* of the metanoia or change of mind, the actual turning back to God. The two are linked. Acts 3:19. Change your mind and turn again, that your sins may be blotted out. XI. 146. Also, Acts 26:20. Should change your mind and turn to God, doing works worthy of the changed mind. The Old Testament is in harmony with the New as to the *meaning* of both metanoia and epistrepho. Ezek. 18:30-32. Make you a new heart and a new spirit. Turn yourselves and live. IX. 85-89. Ezek. 14:6. Return ye, and turn yourselves from your idols. IX. 65, 86, 7. Read

Isa. 55:7. Let the unrighteous forsake his thoughts, and return unto the Lord, and He will have mercy. VIII. 304, 5. Deut. 30:1, 6, 15-20. II. 711-715. Phil. 3:XI. 456.

Metanoia and the Holy Spirit,

the human and Divine agency. The always responsive act or work of the Holy Spirit, imparting needful efficacy to man's desire and purpose in change of mind. Jer. 31:18, 19. Turn Thou me, and I shall be turned. After I was turned, I repented. VIII. 544, 5. Ezek. 11:19, 20. I will put a new spirit within you. IX. 56. Ezek. 36:26, 27. A new heart will I give you. IX. 155-158. Ps. 51:10. Create in me a clean heart and renew a right spirit. IV. 372. Rom. 12:2. Be ye transformed by the renewing of your mind. Eph. 4:23, 24. Be renewed in the spirit of your mind and put on the new man, which, etc. XI. 432, 3. 2 Tim. 2:25, 26. If God may give them metanoia unto knowledge of truth. 2 Cor. 4:16. The inward man is renewed day by day. XI. 360. In this connection may well be recalled the ancient Christian prayer, Demand what Thou wilt, but give what Thou demandest! And the corresponding fact that God's call to any action is itself a prophecy and pledge of ability for its performance to be given by Himself.

Metanoia and Godly Sorrow,

or Penitence for sin. (Referred to above.) 2 Cor. 7:10. Godly sorrow worketh metanoia unto salvation. XI. 372. Evidently sorrow for sin, as against God's authority and law, must precede any change in the soul's estimates, feelings and action with reference to God, and, more than any other human cause, lead to the change. *Illus.* Acts 2:37. Pricked in their heart, cried, Change your mind. XI. 23: IX. 605.

Metanoia and Confession of Sin.

Isa. 6:5. VIII. 43, 4. Ps. 32:5. IV. 240, 1. Penitent Confession includes renunciation of evil-doing and substitution of good. Hos. 14:1-3. IX. 378, 9. Judges 10:6-16. III. 229. Jer. 18:11. VIII. 491. Isa. 1:16, 17. VIII. 22, 3. Jer. 4:3, 14. IX. 416, 418. Hos. 10:12. IX. 365. Amos 5:14, 15. IX. 419. Isa. 55:7. VIII. 304, 5. Luke 19:8. X. 400. Luke 3:8. Acts 26:20.

Metanoia and Remission of Sins.

Mark 1:4. Preached the baptism of metanoia unto remission of

sins. Luke 24:47. Metanoia and remission of sins should be preached in His name. Acts 2:38. XI. 23. 24. The remission of sins and the gift of the Holy Ghost.

Supreme Motive to Metanoia.

Rom. 2:4. The goodness of God leadeth thee to repentance. XI. 204. 5. 2 Cor. 5:14. The love of God constraineth us. . . . He died for all, that they which live should live unto Him. XI. 364. 5.

Signal Illustrations of Metanoia.

(1) Adam's fall a metanoia from holiness to sin, involving a calamitous change of life and destiny for himself and his race. (2) Manasseh. VII. 377. (3) Paul. Acts 9:6; XI. 62, 63. Acts 26:19, 20. I was not disobedient to the heavenly vision, but declared that they should repent (change, etc.) and turn to God, doing works worthy of repentance. XI. 171.

2. FAITH TOWARD THE LORD JESUS CHRIST, the second and co-ordinate condition of the Holy Spirit's act in Regeneration.

Trust, the Old Testament word. Faith or Belief, the Word of New Testament. Comprehensively, including intellectual assent to revealed truths respecting God and Redemption; submission of the will, or self-commitment and consecration; and confidence of the heart (Rom. 10:10. XI. 249), or loving trust in and leaning upon God and His words of promise. Briefly, Trust in a Redeeming God and assured confidence in His Work for and in us. Ps. 18:2. Act and habit of soul. IV. 137. XI. 399. vs. 14.

The sole Biblical definition. Heb. 11:1. Now faith is the assurance of (the giving substance to) things hoped for, the proving (or test) of things not seen. XI. 596. For further uninspired description of trust or faith, see Old Test. paragraphs: Ps. 18:2. IV. 137; 22:8. IV. 173. Ps. 23:25; 2. IV. 94. 28:7. IV. 214. 31:19. IV. 234. Ps. 32:10. IV. 245. 34:8, 22. IV. 253, 258. 37:3, 5. IV. 272-275. 40:4. IV. 298. 55:23. IV. 393. 56:3, 4. IV. 395. 62:8. IV. 418. 112:7. V. 252, 3. Job 13:15. VI. 83. Prov. 3:5. VI. 249. Prov. 29:25. VI. 419. Isa. 12:2. VIII. 82. Isa. 26:3, 4. VIII. 124-126. Isa. 50:10. VIII. 265, 6. Isa. 57:13. VIII. 322. Jer. 17:7, 8. VII. 477. Eph. 1:12. XI. 417.

The Supreme Object of Faith, Christ and Salvation by His Grace. Acts 16:31. Believe in the Lord Jesus Christ, and thou shalt be saved. Acts 15:11. We believe that through the grace of the Lord Jesus Christ we shall be saved. Rom. 10:4. Christ the end of the law for righteousness to every one that believeth. 1 John 5:1. Whoso believeth that Jesus is the Christ is begotten of God. 2 Tim. 1:12. I know Him whom I have believed and am persuaded, etc. Gal. 2. I live by the faith of the Son of God, who loved me and gave Himself for me. John 1:7. Heb. 11:6. 1 John 4:16. Prov. 3:26. Faith in Christ the Key to Old Testament. 2 Tim. 3:15. XI. 538.

Personal Faith or Trust in the Saving Christ an Essential Condition of Saving Grace. (*Man's part and act.*) Eph. 2:8. By grace are ye saved, through faith; and that (salvation) is the gift of God. 2 Thes. 2:13. Chosen to salvation through sanctification of the Spirit and belief of the truth. Passages showing the co-operation of God in help of man's own act of faith, as in every spiritual act. Gal. 5:22. Fruit of Spirit faith. Heb. 12:1. Christ the author and perfecter of faith. Phil. 1:29. To you it is given not only to believe but to suffer. Every influence and help God will impart to prompt and secure faith, except its direct creation in the soul, else man has no responsibility.

Faith a Living and Active Principle. Productive and Capable of Increase and Growth. 2 Cor. 4:13. We believe and therefore speak. Gal. 5:6. Faith worketh through love. XI. 406. James 2:14-26. Without works dead. XI. 629. Christ calls it the work that God demands of man. John 6:9. This is the work of God, that ye believe on Him whom He hath sent. Luke 17:5. Increase our faith. 2 Cor. 10:15. Your faith is increased. 2 Thes. 1:3. Your faith groweth exceedingly. 1 Thes. 1:10. Perfect what is lacking in your faith. 2 Tim. 1:6. XI. 529. *Differing Measures.* Little faith. Matt. 6:30. etc. Great faith. Matt 8:10. Full assurance of faith. Heb. 10:22. Strong in faith. Rom. 4:20. Mark 4:40. Luke 17:6.

Faith must be unceasingly exercised. Heb. 3:14. Hold our confidence unto the end. Jude 20. Building up yourselves on your faith. Col. 1:23. Continue in faith. 1 Tim. 6:11. 2 Tim. 2:22. Follow faith. Heb. 10:23. Hold fast faith. 1 Cor. 16:13. Stand fast in faith. 1 Pet. 5:9. Resist, steadfast in faith. *Illus.* Col. 2:5.

Effects, Fruits, Final Reward, of Faith. *Effects:* James 1:3. Worketh patience. XI. 617, 619. Acts 15:9. Purifies the heart. 1 John 5:4, 5. Overcometh the world. XI. 699. 1 Pet. 1:5. By the power of God guarded through faith. XI. 647. The unseen controls our life. 2 Cor. 5:7. We walk by faith. XI. 362. Matt. 8:13. According to faith, be it to you. Mark 9:23. All things possible to him that believeth. X. 285, 6. *Fruits:* Remission of Sins. Acts 10:43. Strength. Isa. 30:15. In confidence your strength. VIII. 150, 1. Peace and Joy. Rom. 5:1, 2; 15:13. 1 Pet. 1:8. Thankfulness. 1 Tim. 4:3. Readiness to testify. Ps. 116:10. 2 Cor. 4:13. We believe and therefore speak. V. 267. XI. 358, 9. 1 Thes. 1:7. Godly edifying or building up godly character. 1 Tim. 1:4. Jude 20. XI. 710. The Father's love. John 16:27. The Father loveth you because you have believed. Promise, Reception, Sealing of the Spirit. Gal. 3:14. John 7:39. Eph. 1:13. XI. 417, 399. Children of God. John 1:12. Gal. 3:26. Ye are . . . by faith. XI. 400. Indwelling of Christ. Eph. 3:17. Christ in your hearts. X. 425. Christ present intercession. John 17:20. I pray for them that shall believe. Present spiritual life. Gal. 2:20. I live by faith in Son of God. XI. 396. John 7:38. *Reward, or Ultimate Result:* 1 Pet. 1:5, 9. Receiving the end of your faith, even the salvation of your souls. XI. 648. Heb. 10:39. Believe to saving of the soul. XI. 595. Heb. 6:12. Through faith inherit the promises. XI. 576. Rom. 6:10. XI. 224. Heb. 4:3. Enter into rest. John 11:26. Never die. John 3:36. Everlasting life.

Relations and Connections of Faith.

With Righteousness. *Gr. Rightness, Being right.* The word in its normal meaning stands for the fundamental quality of moral character, and includes, in its ordinary use, absolute correctness and justness in all estimates, desires, motives and choices affecting moral conduct—in a word, moral perfection. To man, under the Law of a Divine Creator and Ruler, it is an essential element in securing favor and an acceptable standing.

But in this meaning, since the sin of man there has been no righteousness exemplified on the earth. The one testimony of God in His entire Word is, that *there is none righteous.*

Special Scriptural Use and Gracious Meaning.

In place of man's own righteousness, and because of his unrighteousness or sin, the grace of God has provided and proffered a "right-

eousness which is of faith," "the righteousness of God through faith in Jesus Christ unto all them that believe," Rom. 3:20-26. Romans 4:3-8, 22-25. 5:15-21. 10:4-10. Also XI. 199.

The righteousness requisite for an accepted standing before God and His Law is not therefore righteousness in its normal sense of moral perfection, for this no man has wherewith to offer, but it is a substituted state of gracious acceptance and of treatment as though always righteous on account of the sacrificial self-offering for man's sin of the Incarnate Son of God, into which state the believing and penitent transgressor is admitted. The full and simple explanation we read in the wonderful words of 2 Cor. 5:21. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. Also, 1 Cor. 1:30. Christ Jesus was made unto us righteousness. Phil. 3:9. That I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith. Matt. 6:31. Ps. 24:5. Jer. 23:6. VIII. 505. Isa. 45:24. VIII. 241. Isa. 32:17, 18. VIII. 159.

In other words: Righteousness expresses the condition of one who stands accepted by the perfect Law, and is therefore approved of God. This condition or standing is attained, either by exactly meeting the Law's demands, or by the reckoning of such perfect obedience on account of the sacrificial self-offering of the Incarnate Son of God, accepted and trusted in by the penitent transgressor. Thus the whole Scripture discriminates between "the righteousness which is of the Law," and "the righteousness which is of faith." Paul, who most fully discloses and most clearly interprets this great theme, cites Moses as saying in reference to the former (Rom. 10:5), The man who doeth these things (who perfectly keeps God's commandments) shall live by them. So Christ, Matt. 19:17, If thou wilt enter into life, keep the commandments. But Paul quotes the assertion of many who wrote before him, Rom. 5:9-20. There is none righteous; all are gone out of the way. And he concludes (vs. 20), Therefore by the deeds of the law shall no flesh be justified in His sight. Hence it is that the great and central theme of the Scripture is "the righteousness which is of faith," and upon the pages of Old and New Testament, in manifold forms of announcement, appears the supreme and vital connection of Faith.

We add a single practical point:

The Righteousness of Faith involves righteousness in daily living. The Righteousness thus provided by Christ's suffering and death, and

reckoned to the account of the believing penitent, is provided and reckoned only to those who desire and aim and, to the utmost, *endeavor to realize a true and complete righteousness in daily living*. Peter says, His own Self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness (1 Pet. 2: 25). Hence the injunction of the Prophet: Hosea 10: 12. Sow to yourselves in righteousness. IX. 365-367. Zeph. 2: 3. Seek righteousness. Prov. 21: 21. He that followeth after righteousness shall find righteousness. Matt. 5: 6. Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Faith and Justification.

Specially should we note Paul's large treatment, with many Old Testament citations, of the *Righteousness which is of Faith*, and the *Justification by God of the Believer*, to whom that Righteousness is accounted. Rom. 8: 33. It is God that justifieth. Titus 3: 7. Justified by His grace. Rom. 5: 1. XI. 215. Heb. 8: 12. XI. 584. Also Gen. 15: 6. I. 322.

Comprehensive Statement of the Great and Vital Truth.

Rom. 1: 17. (*Rev. Vers.*) For therein (in the Gospel) is revealed a righteousness of God by (from) faith unto faith; as it is written (Hab. 2: 4. IX. 509-511): *The righteous shall live by (from) faith*. XI. 201. Also cited, Gal. 3: 11. XI. 399. Heb. 10: 38. Job 9: 2; 25: 4. VI. 59-140.

Passages and Texts in detail.

Rom. 3: 21-26. Vs. 22. The righteousness of God through faith in Jesus Christ unto all them that believe. Vs. 24-26. Being justified freely by His grace through the redemption that is in Christ Jesus; whom God set forth (purposed) to be a propitiation, through faith, by His blood, to shew His righteousness; . . . that He might Himself be just, and the Justifier of him that hath faith in Jesus. XI. 209. [Paraphrase: "We are *to be justified*, regarded and treated as holy, provision is made for our deliverance from sin, we can be forgiven, renewed, and made perfect in holiness, *freely*, not as something to which we can lay claim by purely personal merit. We are utterly dependent upon *grace*, upon the voluntary, undeserved, self-moved compassion of God. That compassion has taken form in the *redeeming act of Christ Jesus*, which redeeming act consisted in our Lord's *sacrifice of Himself unto death*, the power of which we

appropriate by *simple faith*: which redeeming act God had in mind or purposed from all eternity as a means of giving force to His redeeming mercy (*propitiation*). That which has taken place in time was freely determined from everlasting. But God's eternal way of dealing with men, and saving them from sin, has now been shown in *act*, it has been clearly and unanswerably made manifest. In the light of that act, giving force to God's redeeming mercy, we can now understand the riddle of God's past treatment of a wicked world, when His forbearance had the appearance of indifference to the sins of men; and in the light of this act it is also clearly seen that in saving him who believes in Jesus, God is dealing righteously." *A. J. F. Behrends.*] Rom. 4: 3, 9, 13, 20-25. Vs. 3. Abraham believed God, and it was counted unto him for righteousness. (See Gen. 15: 16. I. 322, 3, 328, 340). Vs. 9. His faith was reckoned for righteousness. Vs. 23-25. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, who believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification. XI. 212, 213. Gal. 3: 6-12. XI. 399. Rom. 4: 5-8. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man unto whom God reckoneth righteousness apart from works, "Blessed is the man to whom the Lord will not reckon sin. Rom. 5: 1, 16-19. XI. 215. Rom. 8: 33; 9: 30; 10: 4, 10. For Christ is the end of the law unto righteousness to every one that believeth. With heart man believeth unto righteousness. XI. 249, 250. Rom. 8: 1. Now no condemnation to them that are in Christ Jesus. XI. 232.

Confirmatory and Connected Statements.

Isa. 45: 24. In the Lord shall be justified. VIII. 241. Jer. 23: 6. The Lord our righteousness. VIII. 241. Isa. 53: 11. My righteous servant shall justify many. VIII. 286, 7. Isa. 54: 17. Righteousness which is of Me. VIII. 297. Micah 7: 7-9. I shall behold His righteousness. IX. 489. Acts 13: 39. By Him every one that believeth is justified from all things. XI. 07. 1 Cor. 1: 30. Christ made righteousness. XI. 283. 2 Cor. 5: 21. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. XI. 366. Gal. 3: 11, 13. Christ redeemed us from the curse of the law, having become a curse for us, for it is written, etc. XI. 399. Gal. 2: 16. Not justified by works of law, but only through faith in Jesus Christ. Phil. 3: 9. That I may gain Christ, and be found in Him, not having a righteousness of my own, but that which is

through faith in Christ, the righteousness which is of God by faith. XI. 458. 2 Pet. 1: 1. Like precious faith with us in the righteousness of our God and Saviour Jesus Christ. Heb. 11: 7. Noah (named with Abraham), heir of the righteousness which is by faith. Matt. 6: 33. Seek first His kingdom and His righteousness.

Fruits of Justification by Faith.

Rom. 5: 11. Peace, Access, Hope, Love of God in the heart, Saved from wrath, Joy in God. XI. 214-218. The abiding Trinity of Spiritual Graces. 1 Cor. 13: 13. Faith, Hope, Love. XI. 327. Glory. Rom. 8: 30.

Christian Virtues to be Associated with Faith.

2 Pet. 1: 5: 7. Add to faith virtue (energy), knowledge (practical wisdom), temperance (self-control), brotherly kindness, love (universal charity). XI. 671, 2. Here faith is the foundation and vital support, and these virtues the superstructure of the Life-Building of Christian character.

Faith and the Word: John 20: 31. 1 John 5: 13. Written that ye might believe. X. 588. Rom. 1: 16, 17. Power of God to salvation to every one that believeth. 2 Tim. 3: 15. Able to make wise unto salvation through faith. XI. 538. 1 Thes. 2: 13. Effectually worketh in you that believe. Rom. 10: 17. Faith cometh from hearing . . . the word of God. 2 Thes. 2: 13. Chosen through sanctification of spirit and belief of truth. XI. 502. Heb. 4: 2. Word not profit because not believed. 2 Thes. 2: 12. Condemned who believed not the truth. Rom. 16: 26. Made known to all nations for the obedience of faith. Read Faith and Revelation. XI. 819.

Faith and Prayer: Mark 11: 24. Matt. 21: 22. All things ye ask in prayer, believing, ye shall receive. X. 416. James 1: 6. Ask in faith. XI. 620. James 5: 15. XI. 641. Eph. 3: 12. Boldness and access with confidence by faith in Him. XI. 425. Rom. 5: 2. Mark 9: 24. I believe, help my unbelief. 1 John 5: 14. Heb. 10: 22. Draw near in fullness of faith. XI. 593.

Faith and Trial: James 1: 3. Trial of your faith worketh patience. XI. 617, 619. 1 Pet. 1: 7. Trial of faith, though with fire, might be found unto praise and honor and glory. XI. 647. John 11:

15; 13: 19; 14: 29; 19: 35. Came to pass that ye may believe. Ps. 37: 5. IV. 274, 5. Job 13: 5.

Faith and Work or Works: Ps. 37: 3, 272. James 2: 14-26. Faith wrought with works, and by works was faith made perfect. Faith without works is dead. XI. 629-631. So Paul counts only as saving the "faith which worketh by love." Gal. 5: 6. XI. 406. 1 Thes. 1: 3. Work of faith. XI. 485. 2 Thes. 1: 11. Work of faith with power. XI. 499. 1 Tim. 6: 11, 12. Follow after faith, etc. Fight the good fight of faith. XI. 523, 526. Rom. 16: 26. For the obedience of faith. XI. 275. Faith's place and office in the Christian's armor: Eph. 6: 16. Shield. 1 Thes. 5: 8. Breast-plate of faith and love. Note that Faith *has no relation to the works of the Law*. It demands, and proves its own existence and vital power, by bringing forth *its own appropriate works*. Paul and James agree.

Faith and Repentance. Two Topics of New Testament Preaching; vital conditions on man's part of salvation. Acts 20: 21. Testifying to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ. Mark 1: 14, 15. Jesus came into Galilee preaching the gospel, and saying, Repent ye and believe the gospel.

Faith and Obedience. Obedience is an essential element in the exercise and manifestation of Faith or Trust. Paul speaks, Rom. 16: 26, of "the obedience of faith." Matt. 7: 21. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father. Vs. 24, 25. James 2: 26. Faith apart from works is dead. Faith begets love. Love begets obedience. Obedience begets Christ-likeness.

Faith and Temptation. James 1: 2, 3. Count it all joy when ye fall (not run or enter willfully) into manifold temptations; knowing that the proof of your faith worketh patience. XI. 619. 1 Pet. 1: 6, 7. If need be, ye have been put to grief in manifold temptations, that the proof of your faith might be found unto praise. XI. 646, 647. Luke 22: 31, 32. Simon, Satan asked to have you, that he might sift you; but I made supplication for thee, that thy faith fail not.

Faith and Grace, and Salvation. Eph. 2: 8. By grace are ye saved through faith. XI. 420. Heb. 10: 39. Of them that believe to the saving of the soul. XI. 595. Gal. 3: 14. Through Christ we

receive the promise of the Spirit through faith. XI. 399. John 3: 15. 36, etc.

Faith and Adoption. Justification and Adoption are the two Law-Relations connected with our redemption. Our introduction into both is by faith, as an essential condition on our part. As our condemnation is removed (Rom. 8: 1) so our rights and privileges of Childship are restored, and by the same exercise of trust in Christ. John: 1-12. As many as received Him (Christ) to them gave He the right to become children of God, even to them that believe on His name. X. 62. Rom. 8: 14-16. As many as are led by the Spirit of God, they are the sons of God. XI. 226.

Faith and Sanctification. Acts 26: 18. Them that are sanctified by faith in Me. XI. 171. Not only Justification and Adoption demand faith in the Divine Justifier and Father, but all accompanying spiritual blessings are conditioned upon the exercise of faith, emphatically the Renewing and Refining work of the Holy Spirit which we call Sanctification.

Faith the Ally of Hope and Love. The Trinity of Abiding Graces: 1 Cor. 13: 13. But now abideth faith, hope, love, these three; and the greatest of these is love. XI. Gal. 5: Faith worketh through love. XI. 406. 1 Thes. 1: 3. Remembering your work of faith and labor of love and patience of hope in our Lord Jesus Christ. XI. 484. The alliance of hope, faith, love and joy, and the issue in salvation: 1 Pet. 1: 3-9. XI. 645-648.

Faith and Reason. 1 Pet. 3: 15. Be ready always to give a reason concerning the hope that is in you. XI. 659. 2 Tim. 1: 13. Hold fast the pattern of sound words, in faith and love which is in Christ Jesus. Jude 3. Contend earnestly for the faith. XI. 769. The reasonableness of faith and the reasons for its exercise form the basis of every appeal for faith in the Old Testament and New. Upon the sufficiency of these reasons rests the obligation of our faith, and the consequent responsibility for neglect and failure to heed the Divine demand of trust in God.

Faith and Sight. Faith in the unseen Christ: John 20: 29. Blessed are they who have not seen, yet have believed. X. 574. 1 Pet.

1:8. Whom having not seen ye love. 2 Cor. 5:7. For we walk by faith, not by sight. XI. 362.

Faith and the Life in Christ. Gal. 2:19, 20. For I through law died to law, that I might live unto God. I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me and gave Himself up for me. XI. 396.

Faith and Dying. John 11:25, 26. He that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. X. 348, 349. Heb. 11:13, 14, 16, 33, 35, 37, 39. These all died in faith. Others were beaten to death, not accepting their deliverance, that they might obtain a better resurrection. XI. 599-602. Of the believer it is said: Prov. 14:32. Hath hope in his death. VI. 327. 1 Cor. 3:22. Death is yours. XI. 291.

Faith and the Resurrection. John 6:40. Every one that believeth on the Son should have eternal life; and I will raise him up at the last day. X. 252. John 14:19. Because I live ye shall live also. X. 485. 1 Thes. 4:14, 17. If we believe that Jesus died and rose again even so them that are fallen asleep in Jesus will God bring with Him. XI. 492, 493. Phil. 3:21. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. XI. 461. Rom. 8:23. Redemption of the body. XI. 238.

Faith the Essential Condition of Christ's Works of Healing and Help.

Luke 5:20. Saw their faith. X. 124. Mark 6:5. X. 232. Matt. 15:28. Great is thy faith, for this be it unto thee even as thou wilt. X. 261, 263. Mark 9:23. X. 285. Acts 3:6, 16. XI. 27, 28.

Christ's One Command and Pleading.

John 14:1. Trust Me. X. 480. Mark 5:36. Only believe. John 20:27. Be not faithless, but believing. Luke 24:25. Slow of heart to believe. Everywhere He asks for *loving heart-trust in Him*, not mere belief in any statement of doctrine concerning Him.

Examples of Faith. Heb. 11:1-11, 17-31. Abel, Enoch, Noah, Abraham, Moses. I. 575-578, 635. Rahab. III. 45, 62-64. XI. 596-

602. David. III. 306. Elijah and the Widow. VII. 96, 99, 108, also 295. Dan. 3:17, 18. IX. 248. Dan. 6:23. IX. 268, 9. Stephen. Acts 6:5, and many more. 1 Cor. 5:6. 2 Tim. 1:12.

Facts the Foundation of Faith,

and the ground of God's appeal to men. The Psalmists said, "Come and hear what God hath done," "Taste and see that the Lord is gracious." Christ said to first inquirers, "Come and see." He answered John's inquiry by pointing to His works, and His last plea with the disciples was, Believe me for the works' sake. "Things hoped for, things not seen," the basis of the definition of faith. Heb. 11:1.

Philosophy and Faith.

The problems of the union of the finite with the infinite, of the reconciliation of a holy God with a sinful race, and of our personal and immortal destiny, which philosophy can only state, the Christian system solves. The full perception and conviction of this great fact about Christianity would end, and this alone can terminate, the unnatural war between philosophy and faith; for philosophy and faith are set at variance only by sin, and kept in discord only from not seeing Christ as he is! Philosophy and faith! both are from God; the one may descry the end, and the other gives us the means; the one states the problems which the other solves; philosophy shows us the labyrinth, and Christ gives us the clew; the former recognizes the necessity of redemption, the latter gives us the redemption itself. The two at variance! When every Christian knows, what one has said, that "when we speak the language of the Bible, we speak our mother tongue"; at variance! only when philosophy goes "sounding on its dim and perilous way," averting the heart from him who of God is made unto us wisdom, as well as, and because, righteousness and redemption; at variance! only as the light of the sun is at variance with the heat of the sun, or as the light and heat of the great ruler of the day are at variance with the lesser lights that rule the night; at variance! only as redemption is at variance with sin, eternity with time, the incarnation with creation, and the God of grace with the God of justice; at variance! ever and only as the solution of a problem is at variance with the problem itself; since all that Christ proposes and does is to solve, in a practical, living method, the absorbing problem of the relation of man to God and of sin to redemption. For this end was he born, and for this cause came he into the world, that he might be the King of the eternal truth. *H. B. Smith.*

2. PROCESS OF SANCTIFICATION, OR DAILY RENEWAL OF SPIRITUAL LIFE. SECOND CARDINAL FACT OF THE HOLY SPIRIT'S AGENCY.

A preliminary thought touching the

Continuity of the Renewing or Sanctifying Process. Here also are the same *Agents* and *methods of action*, the same demand of God to "work out our own salvation," "to keep ourselves in the love of God" (Jude 21), and the same sure pledge that "God worketh in us to will and to do," Phil. 2: 12; that He will "shed abroad His love in our hearts by the Holy Spirit." Rom. 5: 5. Here also the same *means*, the *Word* of truth, through which we are sanctified. To the Word may be added the ordinances of worship, the opportunities of fellowship, and effects of service, which pertain to the new Christian Life. Worship, Fellowship and Work, like the truths and promises of the Word, not only bring privilege and blessing, but in their daily practice are eminent means of spiritual growth, progress and efficiency, by stimulating all high and holy desires, affections and aims to more vigorous and fruitful exercise and to larger results. Furthermore, we know that spiritual life, like all other, is dependent upon its own unceasing energy and productiveness. Jas. 2: 26. Matt. 7: 16; 21: 20.

Sanctification.

Gr. Agiazo, Agiasmos, Setting apart, Separation. For God's inhabitation, control and service. Regeneration is the Divine implanting of a new spiritual life. Sanctification is the Divine continuance, increase and development of the new life, in face of the persistent resistance of the previously controlling old, self-seeking and self-indulging nature. The former is an *act* of the Divine Spirit; the latter a *process* carried on through life, and perfected thereafter. [Justification is a finished work. Sanctification is a gradual work. In Justification sins are pardoned; in Sanctification they are subdued. Justification is from guilt; Sanctification is from defilement. *H. B. Smith.*] Also XI. 582. *Goode.*

Other Scriptural terms, partially equivalent or closely related:

Renewing. *Heb. Chadash, Repair.* Ps. 51: 10. Renew a right spirit within me. *Heb. Chalaph, Change, Pass on.* Isa. 40: 3. They that wait upon the Lord shall renew their strength. *Gr. Anakainoo,*

Ananoomai, Make new again, Renew again. 2 Cor. 4:16. Our inward man is renewed day by day. Eph. 4:23. Col. 3:10.

Transformation. Rom. 12:2. Transformed by the renewing of your mind. 2 Cor. 3:18. Transformed from glory to glory.

Perfecting, Perfection. *Gr. Katartismos, Complete adjustment; Teleiotes, Completeness.* Eph. 4:12. For the perfecting of the saints. 1 John 4:12. God dwelleth in us and His love is perfected in us. 2 Cor. 13:9. This wish, even your perfection. Heb. 6:1. Let us go on unto perfection.

Sanctification or Renewal the Will of God and the Work of the Holy Spirit.

1 Thes. 4:3, 7. This is the will of God, even your sanctification. God called us in sanctification. Heb. 10:10. By (His) will we are sanctified. 2 Thes. 2:13, 14. God chose you unto salvation in sanctification of the Spirit. 1 Pet. 1:2. Through sanctification of the Spirit. Rom. 15:16. Sanctified by the Holy Ghost. 1 Cor. 6:11. Sanctified by the Spirit of God. Eph. 3:16. Strengthened through His Spirit in the inner man. 1 Cor. 3:18. Changed into the same image, by the Spirit of the Lord. Titus 3:5. Renewing of the Holy Ghost. Col. 3:5-10. XI. 478. 1 Thes. 5:23. The God of peace sanctify you wholly, etc. Jude 1. *Assured.* 1 Sam. 2:9. God will keep the feet of His holy ones.

Sanctification through Christ's Sacrificial Offering.

1 Cor. 1:2. Sanctified in Christ Jesus. 1 Cor. 6:11. Sanctified in the name of Christ and by the Spirit. 2 Cor. 1:30. Christ Jesus made unto us . . . sanctification. Heb. 13:12. That He might sanctify the people with His own blood. Heb. 10:10, 14. Sanctified through the offering of the body of Jesus Christ once for all. By one offering He hath perfected them that are sanctified. XI. 592. Eph. 5:26, 27.

Sanctification through Belief in the Truth. John 17:17. Sanctify them through Thy truth; Thy Word is truth. 2 Thes. 2:14. Through belief of the truth. 1 Pet. 1:22. Ye have purified your souls in obeying the truth. 2 Pet. 1:4. By these (promises) ye may become partakers of the Divine nature.

The Process of Divine Sanctification from the Human Side.

As in the Person of Christ, and in the product of Revelation there is a Divine and a human side, so every form of Divine acting in man's behalf has a side of demanded responsive human action. Here, as everywhere, we read a command of God to *desire*, to *purpose* and to *endeavor* to do that which God alone can do. And here, too, the desire, purpose and attempt to fulfill His command is assured of His interposing help to make fulfillment possible and certain.

The Command of God, in Manifold Forms of Expression.

1 Pet. 3: 15. Sanctify the Lord God in your hearts. Eph. 4: 23. Be ye renewed in the spirit of your mind and put on the new man. XI 432. Rom. 12: 2. Be ye transformed by the renewing of your mind. Matt. 5: 48. Be ye perfect, as your Father in heaven. 2 Cor. 13: 11. 1 Thes. 3: 10. Perfect that which is lacking. 2 Cor. 7: 1. Perfecting holiness in the fear of God. 1 Pet. 1: 16. (Citing the words of Moses.) Be ye holy, for I am holy. 1 Tim. 5: 22. Be pure.

The Command Obeyed:

By the exercise of faith in Christ and the unremitting practice of fellowship and communion with God. Acts 26: 18. Sanctified by faith in Me. More particularly, by the daily habitual offering of an open mind and a consecrated heart and will to the sole guidance and absolute control of the Spirit of God. The unceasing recognition by the ignorant, weak and tempted believer of the sublime and precious fact of the actual indwelling of the Holy Spirit, together with the glad, restful submission of every thought and feeling, desire and motive, aim and purpose, plan and word and deed, to the Spirit's prompting, ordering and actuating, and this alone, assures the believer's steadfast progress in the Divine process of sanctification. And this vital practical point, above almost every other, demands the believer's thoughtful consideration, and responsive action day by day, if he would be "renewed in the inner man day by day" by the Holy Spirit.

Increasing Sanctification the Sole Evidence of Advancing Spiritual Life and the Sole Force of Expanding Fruitfulness in the Christian Life. It Alone Realizes the Supreme Assurance of God's Indwelling.

As Sanctification is a progressive Divine process, carrying onward, deepening and expanding the spiritual life, so an increasing

measure of holiness is the sole evidence of spiritual growth, as it is the sole source and energy of enlarging fruitfulness in the Christian life. Yet it should ever be borne in mind, as stated above, that the sanctifying work of the Holy Spirit is always vitally connected with the truth revealed, and conditioned upon the believer's heartfelt reception and obedience to the truth unfolded by the Spirit.

To the spiritually growing and fruitful believer, who habitually welcomes and earnestly searches the Word, and heartily accepts the guidance and teaching of the Spirit, to the steadfast Christian disciple who thus seeks after increasing holiness of heart and purity of life, are uttered the strong, sweet, encouraging and assuring pledges of the Divine Indwelling. John 14: 21. He that keepeth My commandments, he it is that loveth Me, and I will manifest Myself unto him. Vs. 23. If a man love Me, he will keep My word; and My Father will love him, and We will come unto him and make Our abode with him. John 15: 3, 4. Ye are clean because of the word which I have spoken unto you. Abide in Me and I in you. Rom. 8: 9. Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. 1 Cor. 3: 16. Ye are a temple of God, and the Spirit of God dwelleth in you. 2 Tim. 1: 14. Guard through the Holy Ghost which dwelleth in us. Eph. 3: 17. Christ dwells in your hearts by faith. Col. 1: 27. Christ in you, the hope of glory. To *realize* this Indwelling of God, the Father, the Son and the Holy Ghost, to rest upon it, and responsively to desire and seek the *Inworking* of the Holy Spirit, day by day and hour by hour, is the simple but assured method of unceasing progress in sanctification, or holy and fruitful living. Through this ever welcomed Divine indwelling, and ever longed-for Divine inworking it is that "our inward man is renewed day by day" (2 Cor. 4: 16). Job 17: 9. Wax stronger and stronger. VI. 103, 4. XI. 689. *Goode*.

Perfection, or Complete Sanctification.

Manifestly this includes: an unfailing regard and obedience to the Divine Law of Love in its utmost detail; an unintermitting exercise of the graces of the Spirit, and a never-ceasing fruitage from those graces in daily living; and an attained character of likeness to Christ, that is, a perfect responsiveness and unison of thought, desire, affection and will with Him. Manifestly, too, according to the testimony of Scripture, such perfected union of the believer with Christ has never been realized on earth. "Not that I am already perfect," is the confession of the most intelligent and saintly apostle of the Lord, written in old age, twenty-six years after his conversion and six years before his death. "But," he adds, "I press on that I may

apprehend that for which I am apprehended by Christ Jesus." To make the confession more clear and impressive he repeats it: "Brethren, I count not myself yet to have apprehended; but, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high (upward) calling of God in Christ Jesus." And then he invites all saints to like experience and godly living: "Let us therefore, as many as (would) be perfect, be thus minded" (Phil. 3: 12-15). XI. 458. Thus Paul interprets the one command of God in the whole Scripture: "be holy," "be perfect," "be renewed," "be transformed by the renewing of your mind," "go on unto perfection." XI. 574, 6, 683. According to the plain testimony and teaching of Paul, in harmony with that of the wisest and purest examples of saintly character in both Testaments, this great and oft-repeated command is obeyed by the believer's supreme aim and unceasing effort to press onward and upward toward the perfect Life.

So it is that while we may not say that perfection is *unattainable* in this life, the trend of the entire Scripture teaching produces and strongly emphasizes the positive conviction that it never has been attained. And the Scripture assigns and deals largely with one insuperable reason why it is not attained, namely, the uneradicated power of the remaining "old" nature and its continued conflicts with the "new" so long as the believer abides in the flesh. See XI. 459. 1st note. 478. vs. 5-10.

In complete accord with the Scriptural meaning of Perfection as given above, should be interpreted the

Old and New Testament Assertions of Integrity and blameless living, made by and in behalf of a few individuals. There is here no claim of sinless character and life, but of a *believer's* true and honest purpose and endeavor to honor the law of God and to meet the demands of duty to man. A reference to the texts and comment makes this clear. Ps. 17: 3. IV. 126, 127. Ps. 18: 21-23. IV. 140. Ps. 26: 1, 11. I have walked, I will walk in my integrity. IV. 200-202. Ps. 32: 2. IV. 239. Ps. 37: 37. IV. 283. Ps. 41: 12. Thou upholdest me in my integrity. Ps. 101: 2. V. 171. Ps. 119: 121, 122. V. 338. Prov. 20: 7. Job 1: 1-8. VI. 18. Job 2: 3. VI. 25. Job 10: 7. VI. 69. Job 23: 10, 11. VI. 135. Job 27: 5, 6. VI. 145. Isa. 38: 3. Gen. 6: 9. I. 235. Gen. 7: 1.

Perfection, or Complete Sanctification is Attained in the Presence of Christ. 1 John 3: 2. We shall be like Him, for

we shall see Him even as He is. Jude 24. Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.

For summary of the Spirit's Agency, read pages 37, 38, under heading: The Holy Spirit applies and makes effective Christ's Redeeming Work.

We conclude study of the Redemptive Work of Christ and the Holy Spirit with brief treatment of the general Topics: REDEMPTION and SALVATION.

REDEMPTION; REDEEMER; REDEEM. *Heb., Gaal, Padah, to free or become freed, by avenging or repaying. Gr., Lutroo, to loose by a price, deliver. Agorazo, to buy. Also RANSOM. Heb., Padah, to free. Kopher, a covering.*

Redemption or Deliverance, and the Redeemer or Deliverer, include the scope and substance of the Old and New Testament Religion. IX. 594. Redemption or Deliverance from bondage first applied to the deliverance of Israel from Egypt as a basis of claim for obedience. Ex. 20: 2. II. 27, 28. 157, 158. Afterward to subsequent deliverances from other nations upon condition of obedience. The external deliverance always prefigured and pointed forward to a spiritual deliverance and obedience. Ps. 19: 14. IV. 158. Ps. 49: 8, 15. IV. 350, 352. Ps. 77: 15. V. 37. Ps. 111: 9. V. 244. Ps. 130: 7, 8. V. 403, 404. Isa. 43: 1. Isa. 47: 4. VIII. 246. Isa. 49: 26. VIII. 261. Isa. 63: 9, 16. VIII. 366-368. Jer. 50: 34. VIII. 580.

Redemption Comprehensively Regarded.

A term that includes all the processes and results of human salvation. On the causal side, it comprises the Sacrificial and Intercessory Office-Work of Christ, and the Regenerating and Sanctifying Work of the Holy Spirit. On the side of effects it includes the results wrought *for* the soul in its pardon, justification and adoption, and *within* the soul in its new creation, purification and increasing likeness to God. And these effects are finally made complete by "the redemption of the body," *i.e.*, its resurrection in the likeness of Christ's glorified body unto an immortal life.

Specifically and Mainly.

In the New Testament the word Redemption refers to the entire work of Christ in our deliverance from the guilt, the penalty, the power and all the hurtful consequences of sin. The chief passage is 1 Cor. 1:30. Its points are these: Christ is our *Wisdom* because as a Prophet He reveals the love of God in the device of a gracious salvation from sin and condemnation. Christ is our *Righteousness*, because as a High Priestly Offerer and Offering to God in our behalf, He restores us to right relations with God and His Law of holiness and love, and thus secures our restoration to favor and childship with God. Christ is our *Sanctification*, because as a subduing and inruling King He guides and prompts us to, and works within us, a new obedience and consecration to the will and service of God. And as the final and consummate result of these three Offices, achieving for us complete and abiding deliverance from sin and all its evil, "Christ is made unto us *Redemption*." Heb. 9:12. Obtained eternal redemption for us. This redemption applies even to our bodies. Rom. 8:23. Waiting for the redemption of our body. Hos. 13:14. I will ransom from the grave. IX. 376, 377. 1 Cor. 15:52. Phil. 3:12. Who shall fashion anew the body of our humiliation.

New Testament Texts.

Luke 1:6. Wrought redemption for His people. Matt. 20:26. To give His life a ransom for many. 1 Cor. 6:20. Ye are bought with a price. Gal. 3:13. Christ hath redeemed us. Gal. 4:5. To redeem them that were under the law. Eph. 1:7. In whom we have redemption through His blood. Titus 2:14. To redeem us from all iniquity. 1 Pet. 1:18. Redeemed with the precious blood of Christ. 2 Pet. 2:1. Denying the Lord that bought them. Rev. 5:9. Hast redeemed us to God by Thy blood. Rev. 14:3. Redeemed from the earth.

Character and Future of the Redeemed.

The redeemed of the Lord a holy people. Isa. 62:12. VIII. 361, 362. Isa. 35:9, 10 and 51:11. The redeemed shall walk there; and the ransomed of the Lord shall return, etc. VIII. 176, 177, 269.

For other points and comment *see Top. An., p. 438, 9.*

SALVATION, *Heb., Safety, Deliverance; Gr. Safety, Soundness.*

Chief Scriptural Significance may be variously expressed:

1. **Deliverance from the Condemnation Pronounced by the Law of God** upon the unholy offender, that is, exemption from the punishment and misery consequent on sin. The "no condemnation" of Rom. 8: 1 suggests in a negative form the meaning of salvation, and carries a very large and blessed meaning as the context shows. It includes the pardon, remission, cleansing and delivering from sin.

2. **Restoration to Likeness, to Favor, to Childship, and to Fellowship with God**, adds to the reach and comfort of its meaning. Herein is comprised the Divine process of regeneration, or new creation, and of assimilation to the image of God, and the Divine Adoption, or restored childship, with its high privileges and satisfying experiences of intimate communion.

3. **Eternal Life Begun**, still further expands and completes the significance of the golden word "Salvation."

Salvation the Free Gift of God, through Grace.

It is an unearned gift of life to one who is received as a child, while condemnation, or death, is the earned wages of a bond slave to sin. Rom. 6: 23. The wages of sin is death, but the free gift of God is eternal life. Eph. 2: 8, 10. By grace have ye been saved; and that (salvation) not of yourselves; it is the gift of God. For we are His workmanship. Titus 2: 11. The grace of God bringeth salvation. O. T. Ps. 3: 8; 27: 1; 35: 3; 37: 40; 62: 1, 2; 68: 19, 20; 85: 7; 98: 2, 3; 119: 41. Isa. 12: 2. Isa. 45: 22. Look unto Me and be ye saved. VIII. 240.

The Gift of God in His Son Christ Jesus, the Lord and the Saviour of Men.

Rom. 6: 23. The free gift of God is eternal life in Christ Jesus our Lord. Eph. 2: 10. We are His workmanship created in Christ Jesus for good works. Matt. 1: 21. Jesus shall save His people from

their sins. John 3:17. The world through Him might be saved. John 10:9. By Me he shall be saved. Matt. 18:11. The Son of Man came to save. 1 Tim. 1:15. Christ Jesus came into the world to save sinners. Heb. 7:25. Able to save to the uttermost. Acts 4:12. None other name under heaven; whereby we must be saved. Acts 5:31. Him God exalted to be a Prince and a Saviour. See also: Isa. 43:11. Isa. 59:16. Isa. 60:16. Hos. 13:4. Zeph. 3:17. Zech. 9:9. Rom. 5:9. Saved from wrath through Him. Heb. 5:9. He became unto all them that obey Him the author of eternal salvation. Titus 3:5. According to His mercy He saved us through the washing of regeneration and renewing of the Holy Ghost, which He poured upon us richly through Jesus Christ our Saviour. XI. 550, 551. 2 Cor. 5:19. God was in Christ reconciling the world unto Himself.

Conditioned upon Faith and Repentance (Metanoia) Attested by Good Works or Obedient and Godly Living.

Eph. 2:5, 8, 10. By grace have ye been saved, through faith. Created in Christ Jesus unto good works. Acts 16:31. Believe in the Lord Jesus Christ and thou shalt be saved. Rom. 10:9. If thou confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. Mark 1:15. Repent and believe. Luke 13:3, 5. Acts 26:20. Isa. 30:15. In returning shall be saved. Ps. 34:18. Saveth such as be of a contrite spirit. Heb. 10:39. Believe to the saving of the soul. 1 Pet. 1:5. Kept through faith unto salvation. 2 Cor. 7:10. Godly sorrow worketh repentance unto salvation. Ps. 50:23. To him that ordereth his conversation, or life, aright will I show My salvation. IV. 362. Phil. 2:12. Work out your own salvation with fear.

The Gospel God's Instrument in Salvation.

Rom. 1:16. The gospel is the power of God unto salvation to every one that believeth. Eph. 1:13. The word of truth, the gospel of your salvation. In vs. 12-14 we have steps in the history of a saved soul. Ye heard the word—ye believed—ye were sealed with the Holy Spirit of promise, unto the praise of His glory. 1 Cor. 1:18. The word of the cross is unto us who are being saved the power of God. 2 Tim. 3:15. The sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. James 1:21. The ingrafted word which is able to save your souls.

Salvation the Costly Fruit of Divine Love; its Cost the Passion of the Son of God.

The central and vital fact of all Divine action and disclosure was the shedding of His precious life-blood for the race of sinful and condemned men. His voluntary surrender of life for life we find symbolized in the Old Testament Sacrifice. This was signally emphasized and unfolded in the ritual of Moses, of which we read the key word in Ex. 12: 13, 21-24. When I see the blood I will pass over. II. 632-635. The death of Christ for sinners is the theme and the end of all New Testament teaching; the chief and ultimate point of thought suggested by the words and deeds of Christ, and by the preaching, the letters and the lives of His apostles.

Salvation Begins and is Assured at Regeneration and Conversion.

From the moment when the Holy Spirit re-creates, and the sinner, under the Divine wooing, reverses his heart and life course by returning to God, *he is saved*. Once held by the hand of God, he is "kept by the power of God, through faith, unto salvation," and "none can pluck him away from that Divine loving hand." His life is *now* "hid with Christ in God." "You *hath* He quickened who were dead," "Christ *is* in you, the hope of glory," "Ye *are* the children of God," "He that *hath* the Son *hath* life," "now *is* the day of salvation"—these and many like declarations *require* the believer humbly yet boldly to affirm with Paul. "I know whom I have believed, and He will keep that which I have committed unto Him. Or he may confidently say with John, "We *know* the love that God hath to us." With this imbedded conviction of a *present* salvation ever dominant within, the heart and the life of every Christian believer would be steadily and greatly enlarged, enriched and made more fruitful and blessed.

No Future Salvation Disclosed in the Word of God.

"*Now* is the day of salvation," "God commands all men *now* to repent," "How can ye escape if ye neglect so great salvation?" "The harvest is passed, the summer is ended, and we are not saved" (Jer. 8: 20. VIII. 437). These and many kindred expressions are expanded and confirmed by innumerable entreaties, warnings and promises, all limited to the "now," and by many references to a coming future of inquisition and judgment, when "there is no work, nor device, nor knowledge, nor wisdom," when "he that is unrighteous

shall do unrighteousness still," when each shall "receive the things done in the body, according to what he hath done, whether it be good or bad."

Salvation Provided for, Proffered to, and Pressed upon, All Men.

2 Cor. 5: 19. God was in Christ, reconciling the world unto Himself. 1 Tim. 2: 4. Who will have all men to be saved. However weak, ignorant, depraved, every man hath an ear to hear the Divine message, "Come unto Me," and a heart that can appreciate the truth and tenderness of the Son of God. The only inability lies in his own persistent unwillingness. "*Ye will not* come to Me, that ye may have life."

[The "unspeakable gift" of Salvation was procured through the costly sacrifice of Redemption. Redemption, purposed and planned in Eternal Counsels, the Word Revealed declares to be the chiefest work and delight and the highest glory of the Infinite Godhead. It is the lasting joy of angels, the supreme hope and blessedness of men and the abiding moral bond of the ever enduring Empire of God over the Spiritual Universe.

As the theatre of this Redemption, our world is honored above all worlds. Though in itself an obscure corner of creation, it is made the center of the highest interest. A moral force is gathering in it to uphold the universe in love and obedience. It is heaven's laboratory, in which are worked out the great principles which are to exist in and rule God's kingdom. It is the battle-field of the universe, on which holiness and sin, truth and error, life and death, Christ and Satan wage their one great and decisive warfare. For more than sixty centuries has the conflict raged already, and it will continue to rage we know not how long. And who can conceive the extent of the interests at stake in this warfare? The honor of God, the maintenance of law and order and the happiness of all worlds are involved. Our highest conceptions of the grandeur and importance of this contest fall amazingly short of the reality. There is a breadth of purpose, a depth of meaning, a height of glory and a fullness of love and blessing in this work of Redemption, which eternal ages will hardly disclose. *Anon.*]

TOPICS VITALLY RELATED TO AND MORE FULLY UNFOLDING THE MIND AND HEART AND WILL OF GOD IN HIS REDEMPTIVE DEALINGS WITH MAN.

LAW OF GOD. PRINCIPLES UNDERLYING HIS MORAL GOVERNMENT EXPLAINING AND ENFORCING HIS RIGHTEOUS DEMAND OF OBEDIENCE, LOVE AND SERVICE.

How we Reach the Idea of Law, and of its Origin and Source in God.

Upon all movements in the known Universe, material and spiritual, appears the manifest impress and active energy of a principle of order in the sequence of events and effects, a principle which acts uniformly in determining and producing all events and effects. To this principle in its application to nature and to moral beings we give the comprehensive name of LAW. Behind this Law, or principle of orderly and determining action, manifestly stands an intelligent and powerful Agent, *i.e.*, an Almighty, Self-Existent, Personal Being who has created and controls the universe of matter and spirit. From these simple, obvious truths we not only derive the radical meaning of Law, but the fact of a Personal Originator and Source of Law itself, as well as of the material and spiritual creation upon which this Law is unchangeably impressed. In plainer words, we discern in the outstanding fact of a uniformly acting and surely determining principle of order in the known universe, a supreme Law-giver, who is at the same time Creator, Upholder and Sovereign Controller. Thus it appears that *God has established Law, or an immanent principle of order, as the basis of His rule over the Universe which He has created and controls.*

Further, as the Created universe comprises two widely differing creations, two worlds of matter and spirit, differentiated by the words, on the one side, "material and perishable," and on the other, "spiritual and imperishable" because intelligent, susceptible, responsible and immortal, so of necessity a wide difference is demanded in the character and working of the Laws to which they are subjected and by which they are controlled. And thus we find the essential distinction and division of Law into Natural or Physical, and Moral or

Spiritual. Concerning Natural Law, as pertaining directly to Creation and indirectly to Providence, we refer to its proper place in our study of Biblical themes.

The Moral or Spiritual Law of God, the Law which He has established over the Universe of created Spirits, is the present subject for consideration. *Concerning this Law the following points call for statement and emphasis:*

1. The Nature of the Moral and Spiritual Law of God.

The marked outlines of that Law we find first embodied in the "Ten Words" of Jehovah, uttered and inscribed at Sinai. In the Ten Commandments the Moral Law is mainly conveyed (from necessity as to its apprehension) in the indirect and negative form of prohibition. The First Table says: Thou shalt not worship any God but the true Jehovah, nor worship Him under any visible emblem. Thou shalt not treat His Name, *i.e.*, Himself, with irreverence. Thou shalt holily observe His appointed Day of Rest and Worship. But Moses, who received the Tables on which God had Himself inscribed the Law, subsequently interpreted in their *positive form* the broad, deep spiritual meaning of these Commands of the First Table respecting man's supreme relation and duty to God. He said, *Hear, O Israel! The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might!* Deut. 6: 4, 5. II. 202-217. Christ Himself repeats, confirms and emphasizes this great and vital declaration; adding, *This is the great and first commandment.* Matt. 22: 37, 38. X. 430. This is chief, then, of the two elements of the Moral Law spoken directly by Jehovah at Sinai; and not only chief, but *inclusive* of the Second, its only *source* and *impulse*. "*A second like unto it,*" said Christ, *is this, "Thou shalt love thy neighbor as thyself."* The last Five of the Ten Commandments embodies the spirit of this "Second" of Christ, also in negative or prohibitive form. These Five, too, expressly refer to external acts, which evince the temper, motive and spirit of the actor. To this actuating spirit the "second command" of Christ is directly addressed: "*Thou shalt love thy neighbor as thyself.*" Here, too, though the fact is strangely overlooked by many who fail to apprehend the radical spirituality of the Old Testament teaching, Christ's interpretation of the Second Table is only a repetition and confirmation of the identical words of Moses to Israel, Lev. 19: 18. *See COMMANDMENTS, Top. An., p. 92, 3.*

Furthermore, in harmony with Moses and Christ we read the didactic statement of Paul: Rom. 13: 10. Love is the fulfilment of

the law; and 1 Tim. 1:5. The end of the commandment is love, out of a pure heart and a good conscience and faith unfeigned. XI. 506.

The One Essential Requirement, then, of the Moral Law is Love, Supreme Affection and Devotion to God, and under the impulse of this, love to man, as the image of God. Love, all-inclusive in its controlling effect upon the thoughts, desires, aims and acts, whether concerning God or man, this is the single essential element which constitutes full obedience, complete self-rewarding response to the Law of God. And this is enough to verify the Scripture characterizations of its nature, as "holy, just, and good" as the "Royal law, the perfect law of liberty," for love in its own large nature embodies all these, holiness, justice, goodness and liberty. Of this royal, perfect Law of Love it may be said, no thought of man can reach its height of grandeur, its breadth of reach and power of blessing, its depth of sweetness, and its exceeding loveliness and beauty. Of this Law Hooker said, "Her seat is the bosom of God, and her voice the harmony of the world. Both angels and men, though each in different sort and manner, with uniform consent admire her as the mother of their peace and joy."

We note in passing, as a Corollary of the above, that the very terms and substance of the Law of God, as Love, prove assuredly that His Law is not a mere decretive enactment of His Will, but a *requisition* as well as a revelation of His *heart*.

Read Top. An., p. 493, last note.

2. The Broad Reach and Extreme Minuteness of the Spiritual Law.

This Law of Supreme, All-inclusive Love, having its source and energy in the Eternal God, is now, ever has been, and ever will be the guiding and controlling principle of the Divine Administration in His Spiritual Empire, on earth and in heaven, over angels and over men. Ps. 103:20. Ye angels of His: ye mighty in strength, that fulfill His word, hearkening unto the voice of His word. V. 186. Ps. 119:96. Thy commandment is exceeding broad. V. 326-328. Through the Law comes to the race of sinful men the knowledge of God as holy, just, good and loving. Through the Law comes the knowledge of man as sinful, condemned, helpless and hopeless. Rom. 3:2. By the law is the knowledge of sin. Through the Law comes the knowledge of Christ and Redemption from sin and condemnation. Gal. 3:24. The law hath been our schoolmaster to bring us unto Christ.

Minuteness of its Search and Application. Heb. 4:12. The word

of God (the Law which is its subject) is quick to discern the thoughts and intents of the heart. Ps. 19:11-14. By them is thy servant warned, etc. IV. 154-158.

James 2:10. Whosoever shall stumble in one point (of the Law's requirements) he is become guilty of all. The principle of obedience and the penalty of disobedience apply with as full force to one offense as to many. A sad and sufficient illustration we read in the Fall of Eve and Adam. See Reading, X. 429, 30.

[If we offend in one point we are guilty of all. First, because of the *unity of the will from which the sin goes out*; the whole man is engaged in it. Second, on account of the *unity of the law against which the sin proceeds*; it is the law taken as a whole that is violated. Third, on account of the *unity of the moral nature upon which sin recoils*; it is the whole moral nature that is injured. Fourth, on account of the *unity of a man's record which the stain of sin despoils*; it is the whole record that is tarnished. F. F. Emerson.]

3. The Fact, Basis and Character of its Sanctions.

Since all its human subjects have broken the Law, and the Law itself provides for no pardon, it can have no other sanction save the penalty adjudged to transgressors. It must unqualifiedly condemn all who *knowingly and willfully* disobey its high mandates, or it must annul itself. Be it further noted, that the *basis* of its penalty lies not in any desire, or even mere will, of the Divine Moral Ruler and Law-giver to inflict punishment upon transgressors. It rests upon the actual bearing and certain effect of transgression upon the Divinely established order of the Moral Universe. The upholding of this established order is essential, not only to the harmony and stability of God's Spiritual Empire, but to its very existence and continuance. Of this vast, holy Empire, the Law of God is the bond, the fundamental vital principle which holds it in being and perpetuates its living energy. The unpunished breach of this binding Law, therefore, must lead to the ultimate disruption and extinction of the Holy Society of which God is the vital Head, and to His dethronement from Supreme Kingly Headship.

Hence the necessity of a sanction or penalty, plainly pronounced and surely to be inflicted by the Law of God, proportioned in its awfulness and severity to the magnitude and extent of the interests at stake in the Moral Universe. The holy Law must be inexorable in the visiting of severest penalty, or the holy Community of which it is the vital bond must itself be disrupted and destroyed. Hence its

sentence of death, called "the second death," including the final utter deprivation of all that can impart peace, rest and happiness to the immortal spirit. Ezek. 18:4. The soul that sinneth shall die. Rom. 6:23. The wages of sin is death. Rev. 20:14. The second death.

Nor, on account of this fearful sentence, is the Law of God the less a Law of Love. For it is the Divine Love, the all-inclusive element of the Divine Character, which supremely demands and exacts penalty for willful, defiant transgression. We set down this demand and exaction to the account of Justice and Righteousness. But these are only differing aspects and names of Love. *Love, as Love*, is eternal and universal in its reach and sway. It cannot be changed in its pure nature, nor swerved from its high and holy aims and ends. It cannot righteously extend favor to the offender, who stands self-condemned, helplessly without excuse, in himself without justification, merit, or offering, before the bar of an adjudging Law.

But the Divine Love has revealed to us another side, another and new relation to sinners of our human race, a side of *Grace*, a relation and attitude of *Mercy*, with a blessed Plan of Divine Intervention. The same Divine Love from which the Law proceeds, Himself has intervened to satisfy the Law's demand for penalty against those who have despised its high imperatives of righteousness, truth and purity, in the service of God. This leads us to consider

4. The Law of God as Related to the Death of Christ, or, Law and Justification.

For comprehensive treatment of this point, read pp. 57-62. We cite a few leading texts: Rom. 8:1-4. What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us, who walk after the spirit. Rom. 10:4. For Christ is the end of the law for righteousness to every one that believeth. Gal. 3:13, 24. Christ redeemed us from the curse of the law, having become a curse for us. The law hath been our tutor to bring us unto Christ, that we might be justified by faith. Gal. 4:4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the Law.

5. Law and Grace. Presented from Two Standpoints.

(1) As Connected with Practical Christian Living.

Rom. 6:14, 15. "For sin shall not have dominion over you; for ye

are not under law, but under grace." As justified believers, against whom the law has no longer a sentence of condemnation, the law's place as accuser and judge is vacated. Grace, represented by the Father, watches for approval or disapproval, and summons to grateful thanksgiving or to childlike sorrow and confession. "What then? shall we sin because we are not under law, but under grace? God forbid." The gratitude and peace resulting from deliverance by grace from the law's condemnation, as well as the remembered misery caused by past transgression, strongly constrain the forgiven soul to earnest avoidance and resistance of sin. But the statement of Paul touching our new life goes far deeper in the thirteen preceding verses. By our faith in Christ and appropriation of His work, we become personally identified with Him, in His death, burial and resurrection. Our faith crucifies self and puts sin to death. So from henceforth we have a new principle of life. And this deliverance from the old bondage of sin, this emancipation from the condemning power of the Law, is all of grace. See 1 Tim. 1:8, 9. XI. 506.

[The law says, "Do these things and live," but the language of the gospel is, "Live, and do these things." The gospel declares that we are saved, not by our works, but *before* our works. Conquered by gratitude, the believer is seized with a desire to do everything for Him who hath first loved him and given Himself for him. The law will become to him more dear and sacred. But he will observe it in another spirit—as the law of love, as the law of a Father and a Saviour. *A. Vinct.*]

(2) Law and Grace as United in the Cross and upon the Throne.

This double union is beautifully referred to by the Psalmist. Ps. 85:10. Mercy and truth are met together; righteousness and peace have kissed each other. V. 77-79. Ps. 89:14. Righteousness and judgment are the foundation of Thy throne; mercy and truth go before Thy face. V. 98. Ps. 101:1. I will sing of mercy and judgment: unto Thee, O Lord, will I sing praises. V. 170, 171. And John, in the Apocalypse (15:3), shows that the relation is recognized in the heavenly worship: and they sing the song of Moses the servant of God, and the Song of the Lamb. He had before testified in his Gospel, "The law was given by Moses; grace and truth came by Jesus Christ."

6. Law and Adoption.

Adoption, or Restored Filial Relations with God, is an essential sequence, a vital and inexpressibly precious result of Justification;

and it has a precisely similar relation to the Law. Both the precedent gracious act of pronouncing free from guilt and condemnation, and the subsequent gracious act of re-admission to childship with God, are prompted by and flow from Christ's redeeming Self-Offering. And both are conditioned upon the exercise of faith in and penitent glad acceptance of Christ. One affects the place or standing of the believer; the other his personal condition and inmost experiences. One sets the believer in a position of accepted standing before the Law and of Divine approval. The other bestows the result of that standing and approval, a reinstatement of the justified spirit into all the rights and privileges of a child in the heart and household of God. In thus interpreting the relation between Law and Adoption, we simply give a full exposition to two passages, which elsewhere find ample support and confirmation: Gal. 3: 26 and 4: 4, 5. God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. For ye are all the children of God by faith in Christ Jesus. John 1: 12. As many as received Him, to them gave He the right to become children of God, even to them that believe on His name.

7. Law and Faith. Relation of the Law to the Believer.

This is plainly stated by Paul: Rom. 3: 31. Do we make the law of none effect through faith? God forbid: nay, we establish the law. XI. 210. Again he says: Rom. 8: 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. XI. 234. Hence, and this is a conclusion of intense practical worth, the believer is bound, even more strongly than before he believed, to the fulfillment of the law of God, as set forth by Moses and by Christ. But he is now bound to it simply *as a rule of life*, not, as before, as a covenant with sanctions of life or death. For, as we learned above, with this original character and working of law the believer no longer has to do, since he "is no longer under law but under grace." Yet it should be emphasized, *as a rule of daily living* his obligation to obedience is intensified by gratitude for deliverance, and also by the fact that through obedience alone are faith, peace and purity maintained and increased. Eph. 2: 10. XI. 421.

To put this matter compactly and plainly from Paul's full statement: Christ died under the law for our sin. He magnified the law by dying as a sacrifice for sin. We, by faith in Him, die unto sin, and consequently we also magnify the law as Christ did, and the

law remains in force as a rule of conduct. We are freed from its condemnation but not from its authority, because by our dying unto sin, *i.e.*, by our self-crucifixion, we affirm its abiding authority. Hence the supreme passion of the believer's life should be to be obedient to the Law of Love, and his passionate devotion to that Law perpetually manifests itself in his dying unto sin and living unto righteousness.

8. Threefold Statement of the Law's Obligation of Love. Personal Duty Threefold in Form.

First. To God.

Thou shalt love the Lord thy God, with *all* thy heart, and with *all* thy soul. This, said Christ, is the great and first commandment, to which the "second is *like*" but not equal. It is "great and first" because it is supreme over and inclusive of the second. It is supreme and all-inclusive because all creature duty and obligation is owed originally and fundamentally to God only, as all transgression is originally and fundamentally against God and God only. Ps. 51: 4. Against Thee only have I sinned. But under this supreme obligation, and included in it, man owes duty to *himself* and his *fellow-man*. Tit. 2: 12.

Second and Third. To his Fellow-man, and to Himself.

These are combined in the Second Commandment of Christ (the summary of the Second Table by Moses). Thou shalt love thy *neighbor* as *thyself*.

As to Love to Neighbor.

Both Old Testament and New abound in specific injunctions to the practice of helpfulness to others, covering every need of human experience. The obligation is mutual and universal among all members of society. It demands a ceaseless endeavor to supply the destitute, to lift up the degraded, to instruct the ignorant, to manifest sympathy with infirmity, grief and wretchedness, and, above all, to win the soul from the death of sin to the life of righteousness and trust, of love and consecration to Christ, the loving God and Saviour.

As to the Love of Self.

The second demand of Christ distinctly reveals a positive requirement of Self-Love by the Law of God, since the required Love of Neighbor is compared with and in a sense measured by the Love of Self. Hence there is a Self-Love that is not *selfish*; a love of self that is based upon a just conception of the soul's inherent dignity and worth, as made in God's image, with capacity for knowledge and af-

fection, for holy character, beneficent activity and Divine fellowship. And this high conception is confirmed and still more exalted by the knowledge of Christ's willing offering of Himself unto humiliation and death for the soul's restoration to life and abiding fellowship with God. Thus it convincingly appears that a pure, unselfish love of self is demanded of every human spirit by the great Law of Love.

9. Law and Morality.

Morality is a general term (of large use among men, but not found in Scripture) expressing the fulfillment of duties imposed by the precepts of the Second Table. Christ affirmed supreme love to God to be the first, great, all-inclusive Commandment, plainly implying that except this be first obeyed there could be no acceptable obedience to the Second. In other words, He declared that genuine love to fellow-men must be preceded by and based upon supreme love to God; that mere outward regard to the rights, and help to the needs of fellow-men, though good and desirable, are of no avail with God, are not reckoned as obedience to His Law, unless prompted and vitalized by a supreme, all-mastering love to Him. In still other words, genuine, acceptable morality must be rooted in and spring from piety or godliness. This great truth, with all its breadth of application, is specially emphasized in two passages: Matt. 19: 16-22. The young ruler had kept all the precepts of the Second Table, and Christ loved him for so much of natural goodness. But he turned from the Lord's appeal for supreme heart affection. X. 389. 1 Cor. 13: 1-3. "If I bestow all my goods to feed the poor, and give my body to be burned, but have not love, it profiteth me nothing." No other love than an all-mastering love to God can possibly interpret the sublime utterances of this whole chapter.

The same truth underlies two other expressions of Christ: Matt. 16: 24. Deny himself, take up the cross. X. 276. Matt. 25: 40. Ye have done it unto Me. X. 462. Hence all specific moral statutes are only minute and special applications of the principles of action embodied in the Law of God, and find their vital force and motive power in that Law. XI. 476, 609.

Read further: Prov. 14: 12. VI. 322. Prov. 16: 25. VI. 341. Prov. 30: 12. VI. 423. Also II. 108. *For comment see Top. An., pp. 326-328.*

10. The Law of God and the Word of God.

The relation between them is neither direct nor positive. It is

simply this: that in the Word of the Old Testament, the Law is spoken of or referred to as a representative element and factor of Divine Revelation. The prominent passages are: Ps. 19: 7-13. Ps. 119: 1, 2, 33-36, 92, 93, 96-98, 112, 126-128, 165, 172, 176. In the Psalmist's comparison (19th Psalm) between the two Revelations of God, in Nature and in His Book, as to the character and effect of their testimony, he singles out the Law itself as the central, most representative and vital fact of inspired Old Testament disclosure, saying, *The Law of Jehovah is perfect*. Then in a succession of statements, applying various specific terms, of equivalent reference, he exalts the inherent spiritual efficiency and fruitfulness of the Divine Word, as thus viewed from the standpoint of this central truth of Law as Love. And the 119th Psalm presents a large detail of spiritual requirements included in the comprehensive Commandment of love to God and man, and dilates even more largely upon the precious results in spiritual experience of habitual response to those requirements. So in the personal utterances of many other Psalms we may trace the same references to specific requirements and the same resultant experiences. Indeed, it would seem that the great purpose of this Old Testament Book of Praise and Prayer, of confession and supplication, of holy desires and heavenward breathings, is to furnish, in object-lesson form, a manual for spiritual instruction and help to the saints of after ages—and above all other teaching, because itself at that period the chief theme of thought, to exalt the Law of Love as the rule of daily spiritual living, and to show how that Law enters into all the various moods and experiences of actual Godlike life.

WILL OF GOD. Scripture References:

No Definite Reference to Creation. "God said, Let Light be," "God created," etc., are the forms in which His will is revealed in Creation.

The Will of God in Providence.

Dan. 4: 35. He doeth according to His will in the army of heaven and among the inhabitants of the earth. IX. 253. Rom. 9: 19. Who withstandeth His will? Rom. 15: 32. That I may come unto you by the will of God. James 4: 15. If the Lord will we shall do this or that. 1 Pet. 3: 17. Better, if the Lord should so will, that ye suffer, etc. 1 Pet. 4: 19. Let them that suffer according to the will of God

commit their souls to Him. Lam. 3:33. Doth not afflict willingly (though it be His will to afflict). 1 Cor. 12:11. Dividing to each one severally, even as He will.

The Will of God in Man's Redemption.

In the Sacrifice of Christ:

Gal. 1:4. Who gave Himself for our sins, according to the will of God. Heb. 10:7. I come to do Thy will, O God.

In Regeneration:

John 1:13. Born (begotten) not of the will of flesh, nor of man, but of God.

In Sanctification:

1 Thes. 4:3. For this is the will of God, even your sanctification. Heb. 10:10. By which (whose) will we have been sanctified through the offering of the body of Jesus Christ once for all.

In Adoption:

Eph. 1:5. Having foreordained us unto adoption as sons, through Jesus Christ, unto Himself, according to the good pleasure of His will, to the *praise* of His *grace* (not His *will*).

In Perfecting and Assurance:

Col. 4:12. That ye may stand perfect and fully assured in all the will of God.

In Resurrection to Eternal Life:

John 6:39. This is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. Repeated in vs. 40.

All Summed up in Salvation:

1 Tim. Who willeth that all men shall be saved. John 6:40. This is the will of my Father, that every one that beholdeth the Son, and believeth on Him should have eternal life. Eph. 1:9-11. Made known unto us the *mystery of His will*, to sum up all things in Christ, in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will.

The Will of God for Man's Redemption only Withheld by Man's Refusing and Rejecting that Will. John 5:40. Ye will not come unto Me that ye may have life! Matt. 23:37. How often would I have gathered thy children together, . . . and ye would not! It is the *wilful* element in sin or disobedience that is everywhere emphasized as the *basal cause* of condemnation.

The Will of God Touching Christian Living.

1 Thes. 5:14-18. (Exhortations to) Admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering to all; see that none render unto any one evil for evil, but always follow that which is good toward all; rejoice alway; pray without ceasing; in everything give thanks; for (writes Paul) *this is the will of God in Christ Jesus to you-ward*. 1 Pet. 2:15: So is the will of God that by well-doing ye should put to silence the ignorance of foolish men. 1 Pet. 4:2. Ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

Results of Doing the Will of God, mainly in the form of Promise.

1 John 2:17. He that doeth the will of God abideth forever. Matt. 7:21. He that doeth the will of My Father shall enter into heaven. Mark 3:35. Whosoever shall do the will of God, is My brother, My sister, My mother. John 7:17. If any man willeth to do His will, he shall know of the teaching, whether it be of God. 1 John 5:14. If we ask anything according to His will, He heareth us, Rom. 12:2. Be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Heb. 10:36. Ye have need of patience, that, having done the will of God, ye may receive the promise. Heb. 13:21. The God of peace make you perfect in every good thing to do His will. Col. 1:9. I cease not to pray that ye may be *filled with the knowledge of His will*, in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing. Eph. 5:17. Understand what the will of the Lord is. Eph. 6:6. As servants of Christ, doing the will of God from the heart. The daily cry of a submissive, trusting heart: *Teach me to do Thy will, O Lord!* (Ps. 143:10.) *Thy will be done!* (Matt. 6:10.)

LOVE OF GOD.

Love. Its Distinguishing Characteristics as Intimated in the Scriptures.

Love is the Normal Condition and Action of God Himself, and of every creature spirit as created by Him. It is a spontaneous outcome of the outlooking benevolent heart, longing and seeking to communicate itself and all that it can give and do for the joy and blessing of the Creator and His creature. 1 John 4:8. God is love. XI. 694-698.

Love and Holiness Comprise the Chief Qualities in the Divine Character, prompting and permeating all other qualities; as Justice, Righteousness, Faithfulness, Truth, Goodness and Grace. Together they furnish the source and the motive force of the Divine Working in Creation, Providence and Redemption. We may not assign precedence or pre-eminence to either. Both are vital elements of His Law, which is the principle and basis of His Acts, and the rule of His dealing with and government over His spiritual creation. Both have a side of sweet and reverent attractiveness, and a side of stern severity. And both equally manifest, extol and glorify the infinite, changeless God, in whose heart they have eternally and blessedly co-existed.

Love is the Substance and End of the Law's Requirements of men and angels, and by Love the Law's purposes are defined and achieved. 1 Tim. 1:5. The end of the commandment is love. Rom. 13:10. Love is the fulfillment of law.

Love has a constraining force, which irrepressibly leads to its own appropriate acting. It prompted God to Creation and Redemption. And the force of God's manifest love prompts the redeemed believing man to responsive love and to obedience. 2 Cor. 5:14. The love of Christ (shed abroad in the heart by the Holy Spirit) constraineth us (to "live unto Him who died" for us). Specifically, love energizes faith, imparts to it impelling motive and working force. Gal. 5:6. Faith worketh through love.

Love, in God and Man, is revealed as including an Element of Self-Sacrifice. In God this appears as original, voluntary and exemplary. In man it is the effect of the wonderful Divine

example and of constrained gratitude for the self-offering of Christ. Rom. 5:8. God commandeth His own love toward us, in that, while we were yet sinners, Christ died for us. John 4:19. We love Him, because He first loved us. Gal. 2:20. Who loved me, and gave Himself up for me. Phil. 3:8-10. I count all things loss, that I may know Him, and the fellowship of His sufferings, becoming conformed unto His death. [Love, which is the happiness of God himself, must also be the supreme felicity of the being whom God has made in His own image. Every other happiness is unworthy of this being, and does not satisfy him. Selfish enjoyment requires to receive, and has never received enough; love requires to give, and has never given enough. Sacrifices exhaust the one and maintain the other; and while the first would gain nothing by gaining the world, the second grows rich upon its very losses. *A. Vinet.*]

The Love of God to Men.

Note. The Scripture phrase "love of God" refers to and means *God's love to us*, not our love to God. As it is God's love that is "shed abroad in our hearts" (1 John 4:18, 19. XI. 697, 8), so it is Christ's love to us that He enjoins us to "continue in," John 15:9; and God's love that Jude (v. 21) instructs us to "keep ourselves in." Our love to God has neither merit nor strength, neither staying nor resisting power, nor sufficiency of any sort. God's love possesses all these. It is Christ's hold of us (Phil. 3:12; John 10:28, 29), not our hold of Christ, that avails for our deliverance, assurance and comfort. And this hold is exerted through the constraint of His indwelling and inworking love.

God's Love Everlasting and Immeasurable.

Jer. 31:3 (a text to be associated and indelibly memorized with John 3:16, each "a little Gospel"). *I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.* VIII. 539-541. John 13:1. He loved them to the end (or uttermost). X. 467. Deut. 7:7, 8, 13. Set His love upon you, . . . loveth you; . . . will love and bless thee. II. 645. Hosea 11:4. I drew them with bands of a man, with cords of love. IX. 368. Zeph. 3:17. He will rejoice over thee with joy: He will rest in His love. IX. 534. John 15:9. Even as the Father hath loved Me, so have I loved you. X. 491. Eph. 3:18, 19. Ye, being rooted and grounded in love, may be able to apprehend what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. XI.

425. 1 John 3:1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God. XI. 689, 690. Titus 3:4. The kindness of God our Saviour and His love toward man appeared. 1 John 4:16. And we know and have believed the love which God hath toward us. XI. 697. Ezek. 36:22. For Mine holy Name's sake. IX. 155-157. [Ephes. 3:17-19. The love of Christ is unspeakable in its *length*. It had no beginning, has no break, knows no end. It is unspeakable in its *breadth*; it includes each and all. It is unspeakable in its *depth*; it saves to the uttermost. It is unspeakable in its *height*; it makes us joint-heirs with Christ. To know the love of Christ is the one secret of Christian peace and power. By so much as we are rooted and grounded by faith in that amazing and unspeakable love, we have Christ dwelling in us, we are filled with all the fullness of God, we are made strong in Christian character and service. This is our one great task, *to make real to ourselves the love of Christ for us.* Behrends.]

The Love of God clearly shown in the wise and orderly adaptations of the Natural Creation to Man's needs and comfort. As illustrative points we refer to the seeding and fruitfulness of the earth, the adjustments of day and night, the diversities of temperature, the succession of the seasons, together with the corresponding fitnesses of man's physical structure and capacities.

The Love of God more clearly manifested in the ample Goodness of Providence.

1. In the original charters of food, and of dominion over the earth and the animal creation. Gen. 1:28-31. I. 155. Gen. 9:3. I. 252.

2. In the establishment of the Family and the Community, and of Civil Government, and in the general ordering of human governments and their history.

3. In the special ordering of the events of personal history, and the allotment of individual experience and condition in harmonious connection with personal freedom of choice and action.

The Love of God most signally manifested, and with the deepest, most attractive and tender emphasis disclosed to heaven and earth, in the Incarnation and Aton-

ing Death of the Lord Jesus Christ, the God-Man Redeemer.

Only Love prompted, devised and executed the wondrous Plan of Grace. Only Love sent the Son, and led Him to willing obedience unto death, the shameful death of the Cross. John 3:16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life. Heb. 12:2. Who, for the joy set before Him, endured the cross, despising the shame. John 15:13. Greater love hath no man than this, that a man lay down his life for his friends. Rom. 5:8. God commandeth His own love toward us, in that, while we were yet sinners, Christ died for us. Gal. 2:20. The Son of God, who loved me, and gave Himself up for me. 1 John 4:9, 10. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Herein was the love of God manifested, that God hath sent His only begotten Son into the world, that we might live through Him. XI. 696, 7. Eph. 2:4. God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ. Rom. 8:38, 39. Rev. 1:5. Thus the Cross of Christ authenticates and confirms in all its fullness Jehovah's own wonderful utterance by the prophet Jeremiah, "*I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.*"

[God loves with an everlasting love. The Son of God and the Man of Sorrows devoted Himself for those who had no claim on Him but that of guilt and misery. He came from a throne to a cross for them, and we see written on it, "Herein is love, not that we loved God, but that God loved us." This love comes from a Divine fountain through a Human heart, that human hearts may feel the responsive throb, "We love Him who first loved us." *Ker.*

When God, the Perfect Being, loves the creature of His hand, He must perforce love with the whole directness, and strength, and intensity of His Being; for He is God, and therefore incapable of partial and imperfect action. He must give Himself to the single soul with as absolute a completeness as if there were no other being besides it. Therefore we find Paul writing to the Galatians as if his own single soul had been redeemed by the sacrifice of Calvary: "He loved me, and gave Himself for me." *H. P. Liddon.*]

GROUP OF SPECIAL TOPICS REVEALING THE LARGE AND BLESSED OUTCOME OF THE LOVE OF GOD.

GRACE AND MERCY OF GOD.

GRACE. A comprehensive word of boundless reach and an infinite depth of significance, signifying unlimited favor to the undeserving, all who by reason of transgression have forfeited every claim to Divine favor, and have lost all capacity for meritorious action. Grace includes Goodness, or the kindly and beneficent treatment of God in His Providence, equally to just and unjust, evil and good; and Mercy, or favor to the ill-deserving, the guilty and condemned. Ps. 23:6. Goodness and Mercy will follow me all the days of my life. IV. 186, 7. Grace first used. Gen. 6:8. I. 234. ["Grace is a name for the energy of love as it goes out toward the undeserving; mercy a name for the pitying disposition of God toward sinners, or ill-deserving." *Stevens.*]

God, the Fountain and Giver of Grace. Rom. 1:5, 7. Grace from God our Father, and the Lord Jesus Christ. By whom we received grace. John 1:17. Grace and truth came through Jesus Christ. X. 66. Rev. 1:4. Grace from Him which is and which was and which is to come and from the seven Spirits. XI. 718. Spirit of grace. Zech. 12:10. IX. 603. Heb. 10:29. Word of His Grace. Acts 20:32. XI. 148. Rom. 6:23. The free gift of God is eternal life in Christ Jesus our Lord. XI. 226.

Grace Sufficient and Abounding. John 1:14. We have received grace for grace. X. 66. Rom. 5:17. Receive abundance of grace. Rom. 5:20. Where sin abounded, grace did much more abound. 2 Cor. 4:15. All things for your sakes that the abundant grace might redound to the glory of God. Eph. 1:6. To the praise of the glory of His grace, freely bestowed on us in the Beloved. XI. 416. Eph. 2:7. The exceeding riches of His grace toward us in Christ Jesus. XI. 420. 1 Tim. 1:14. The grace of our Lord aboundeth exceedingly. XI. 507. James 4:6. He giveth more grace. XI. 636. Ps. 84:11. Giveth grace and glory, no good doth He withhold.

V. 71. 2. 2 Cor. 9:8. God is able to make grace abound. 1 Pet. 5:10. God of all grace. XI. 669.

[“Riches of grace” is a figure in which Paul seems to delight. The Lord, he says, is “rich in mercy unto all that call upon Him.” He tells of the “riches of His goodness,” “the exceeding riches of His grace,” “the unsearchable riches of Christ.” The gospel which proclaims His mercy he calls “a treasure,” and says that in that Saviour of whom it testifies “are hidden all the treasures of wisdom and knowledge.” C. Bradley.]

Grace linked with every particular of spiritual experience. *With calling and election.* Gal. 1:15. Called me through His grace. 2 Tim. 1:9. Called us according to His own purpose and grace. XI. 530. *With faith.* Acts 18:27. Rom. 4:16. Of faith, by grace. XI. 213. *With Justification and Pardon.* Rom. 3:24. Justified freely by His grace. XI. 209. Titus 3:7. Eph. 1:7. Forgiveness of sins according to the riches of His grace. *With Quickening.* Eph. 2:5, 6. Hath quickened us together with Christ (by grace) and raised us up with Him. *With needed strength.* 2 Cor. 12:9. My grace is sufficient for thee. *With hope.* 2 Thes. 2:16. Good hope through grace. XI. 502. 1 Pet. 1:13. *With salvation and Eternal Life.* Eph. 2:8. By grace are ye saved . . . it is the gift of God. XI. 420. Titus 2:11. The grace of God hath appeared to all men, bringing salvation. XI. 548. Rom. 5:21. So might grace reign through righteousness unto eternal life through Jesus Christ. Rom. 2:7. XI. 205. *Illus.* Grace at consummation. Zech. 4:7. IX. 567, 8.

God’s Mercy-seat His Throne of Grace, open to our approach. Heb. 4:16. Come boldly unto the throne of grace and find grace to help in time of need. [The grace we are encouraged to ask is grace *for present need*, and not grace for *future supposed necessities*. Grace to suffer is for a suffering season; grace to die is for dying moments; then, but not before, is the “*time of need*.” Grace for present duty or trial ought to be the immediate object of our prayer; grace proportioned to our present necessity; either to resist temptations, to strengthen and guide us for duty, or to support us under infirmity and affliction. R. Walker.]

Unbelievers besought to seek the grace of God. 2 Cor. 6:1. We beseech you that ye receive not the grace of God in vain. XI.

368. Heb. 12:15. Lest any man fail of the grace of God. XI. 609. Heb. 10:29.

Other Connections of Grace. *With Law.* Rom. 6:14. Not under law but under grace. *With Christ's death for all.* Heb. 2:9. By the grace of God tasted death for every man. *With the Word.* Acts 14:3; 20:32. Word of His grace. *With peace.* 1 Pet. 1:2, etc. *With glory.* 1 Pet. 5:10. The God of grace who called us to glory. Ps. 84:11. Giveth grace and glory. *With Christlike character and living.* 1 Cor. 15:10. By the grace of God I am what I am. Heb. 13:9. Good that the heart be established by grace. *With Christian service.* Heb. 12:28. Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe. *With Christian growth.* Grow in grace, etc. James 4:6. He giveth more grace. Prov. 3:34. He giveth grace to the lowly. 1 Pet. 5:5. To the humble. *With prayer*—an “*exceeding great and precious promise.*” Zech. 12:10. I will pour the Spirit of grace and of supplication. IX. 603.

MERCY.

Infrequently applied to the beneficences of God to men as dependent and needy. Its chief and specific reference is to men as sinners under God's frown and the Law's condemnation. In this reference it expresses God's favor to the ill-deserving, or guilty and condemned. That this and nothing less than this is its radical and vital meaning in all the great texts of both Testaments will appear by the thoughtful reading of a few of these texts: Ex. 20:6 and 34:7. Keeping mercy for thousands, taking away iniquity, transgression, and sin. II. 168, 9, 265. Ps. 100:5. Mercy endureth forever. V. 169. Ps. 103:11, 17. Mercy from everlasting to everlasting. V. 182-185. Ps. 13:5. IV. 105. Ps. 32:10. IV. 245. Ps. 51:1-3. IV. 367. Ps. 57:10. IV. 403. Ps. 62:12. IV. 423. Ps. 85:10. Mercy and truth have met. V. 77. Ps. 101:1. Mercy and judgment. V. 170. Ps. 103:11. As heaven above earth, so great His mercy. V. 182. Ps. 130:7, 8. Mercy, plenteous redemption. V. 403. Ps. 145:8. V. 473. Prov. 28:13. Eph. 2:4. Rich in mercy. XI. 419. Titus 3:5. According to His mercy hath saved us. XI. 550. Jude 21. Looking for mercy of our Lord Jesus Christ unto eternal life.

Thus defined as favor to the ill-deserving or the guilty and condemned, Mercy includes two specific acts of God as Lawgiver and Father:

1. Pardon, or remission of the penalty of sin, *i.e.*, of the punishment pronounced against the transgressor; together with restoration to an accepted standing before the Law.

2. Forgiveness, whereby the Father's disapproval and displeasure are replaced by His approval and favor. With these constituent elements of mercy the texts will be found in harmony.

Neh. 9:17. A God ready to pardon. Micah 7:18. Who is a God like Thee, that pardoneth iniquity? IX. 490. Isa. 55:5. Abundantly pardon. VIII. 305. Ps. 25:11. For Thy name's sake, pardon my iniquity. IV. 197. Ps. 32:1, 5. I acknowledged my sin, and Thou forgavest. IV. 238-241. Ps. 86:5. Ready to forgive. V. 82. Ps. 99:8. V. 164. Ps. 103:3. Forgiveth all thine iniquities. V. 180. Ps. 130:4. Forgiveness with Thee. V. 400, 1. Acts 13:38. Through Him forgiveness of sins. XI. 97. Eph. 4:32. For Christ's sake, forgiven you. XI. 434. 1 John 1:9. Faithful and just to forgive. XI. 684.

BEATITUDES, of Old and New Testaments. Who are Blessed, or Happy:

Old Testament. In the Laws of Moses. II. 682, 686, 694. Ps. 1:1-3. The man whose delight is in the law of Jehovah, and doth mediate day and night. Whatsoever he doeth shall prosper. IV. 42, 43, 45. Ps. 2:12. They that put their trust (take refuge) in Him. Ps. 34:8. IV. 253, 298. Ps. 40:4. Ps. 41:1. That considereth the poor. Ps. 32:1, 2. He whose transgression is forgiven, unto whom the Lord imputeth not iniquity. IV. 238. Ps. 84:5, 12. Whose strength is in Thee; in whose heart are the highways to Zion. V. 68. Ps. 94:12. The man whom Thou chastenest and teachest. V. 136. Ps. 106:3. They that keep judgment and do righteousness. V. 212. Ps. 112:1. The man that feareth Jehovah, that delighteth in His commandments. V. 248. Ps. 119:1, 2. They that are upright, who walk in the Law, keep His testimonies, seek Him with the whole heart. V. 287. Ps. 128:1. That feareth the Lord and walketh in His ways. V. 391. Isa. 32:20. That sow beside all waters. VIII. 160. Isa. 56:2. That keepeth the Sabbath, from profaning it, and keepeth his hand from doing evil. VIII. 315. Jer. 17:7, 8. That trusteth in, and whose hope the Lord is. VIII. 477.

New Testament. Matt. 5:3-10. The poor in spirit, for theirs is the Kingdom of Heaven. They that mourn, for they shall be com-

forted. The meek, for they inherit the earth. They who hunger and thirst after righteousness, for they shall be filled. The merciful, for they obtain mercy. The pure in heart, for they shall see God. The peacemakers, for they shall be children of God. The persecuted for righteousness, for theirs is the Kingdom of Heaven. XI. 143-147. Luke 11: 28. They that hear the Word of God and keep it. Luke 12: 37. Those whom the Lord when He cometh shall find watching. John 20: 29. They that have not seen (Me) and yet have believed. X. 574. James 1: 12. The man that endureth temptation. XI. 621. Rev. 14: 13. The dead who die in the Lord; their works follow them. XI. 759. Rev. 22: 14. They that do His commandments.

These gracious Beatitudes cover every phase, touch every point and reach every depth of experience in living and dying. They are Benedictions in promise, and to the soul of great faith in effect they are Divine realities.

COVENANTS OF GOD.

"The ways of God with man take the particular form of a Covenant," etc. I. 12.

With Noah Personally. Covenant of Preservation. Gen. 6: 18, 22. I establish my covenant with thee . . . to keep alive. I. 237, 251. Heb. 11: 7. Prepared an ark for the saving of his house and became heir of righteousness by faith.

With Noah for the Race. Covenant of God's Forbearance. Gen. 9: 8-17. The waters shall no more destroy all flesh. And Gen. 8: 20-22. Neither will I smite any more every thing living. I. 251, 2, 255, 6. Flesh for food. Gen. 9: 3, 4. 1 Tim. 4: 5. XI. 516.

The One Unchangeable Covenant of Grace. Based upon the Promise at the Fall. Gen. 3: 15. I. 188-192. Series of Covenant Promises made to Abraham as Representative Believer, including (1) the Making of his Seed a great Nation and the Gift of Canaan for its possession, a Promise Typical of the Innumerable Host in the Heavenly Canaan. (2) The Spiritual Blessing to come to All Peoples through Christ the Pre-eminent Seed of Abraham. Gal. 3: 7-9, 16, 29. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. First at Haran. Gen. 12: 1-3. Will show

thee land and make of thee a great nation, and in thee shall all the families of the earth be blessed. I. 288-292. At Bethel. Gen. 13: 15, 16. Will give thee land and make thy seed as the dust of the earth. I. 310. At Hebron. Gen. 15: 5, 18. Thy seed as the stars, that day the Lord made covenant with Abraham. Vs. 8-17. Confirmed by sacrificial symbol, as a sign and seal. I. 321, 324-329. Covenant Renewed and sealed by Circumcision. Gen. 17: 2-11, 19, 21. I will establish My covenant between Me and thee and thy seed after thee for an everlasting covenant, to be a God to thee and thy seed after thee. I. 339-342, 344, 347-350. Gen. 18: 18. All nations shall be blessed in him (Abraham). I. 355. At Moriah. Gen. 22: 17, 18. In thy seed shall all nations of the earth be blessed. I. 396, 398, 399. Renewed to Isaac at Gerar. Gen. 26: 3, 4. Renewed to Jacob at Bethel. Gen. 28: 13, 14. I. 444. A second time. Gen. 35: 11, 12. I. 480. A third time. Gen. 46: 1-4. I. 528. Covenant with Abraham referred to: 2 Kings 13: 23. VII. 241. 1 Chron. 16: 16. Neh. 9: 8. Luke 1: 73. Rom. 4: 1, 12, 13, 16. Gal. 3: 16, 29. Acts 7: 8. XI. 48.

Covenant Transaction

between Jehovah and the newly Redeemed "Church in the Wilderness" (Acts 7: 38) under Moses. A covenant with this Church as a representative body, standing for the Church in all ages, made at Sinai and founded on the Covenant made with Abraham. Ex. 19: 3-8. II. 122-127. Ex. 24: 3-8. Ratified by sprinkling of sacrificial blood upon altar and people. II. 234-237. Read II. 133-139 and 238-240. Summary of Covenant Engagements between God and His people. Deut. 26: 16-18. Thou hast avouched the LORD to be thy God, and the LORD hath avouched thee, to be a peculiar people unto Himself. II. 677. The vital Relation and Significance of Blood Sacrifice in connection with the "Old" Covenant with Israel, under and after Moses. Read II. 358, 9, 362-364, 369, 370, 375, 389, 392, 416-418, 456-458.

Covenant with David,

whose person and reign were typical of Messiah and His Reign. 2 Sam. 7: 12-16. III. 387-390, 392. Ezek. 37: 22-26. VIII. 166, 7. V. 102, last note.

The New and Better Covenant of the Gospel Age.

Full Realization of Spiritual Blessings imperfectly disclosed to Abraham and Moses, in symbol and type through the Sacrificial Ritual, and typically through David and his reign. Pre-announced by Jere-

miah and Ezekiel. Jer. 31:31-34. I will make a new covenant with Israel. This is the covenant that I will make; I will write My law in their heart, and they shall know Me, for I will forgive their iniquity. I will be their God and they shall be My people. VIII. 546-550. Ezek. 11:19, 20. I will put a new spirit within you, and take the strong heart out of their flesh, that they may walk in My statutes and do them. IX. 56. Ezek. 36:25-27. I will sprinkle clean water upon you, and ye shall be clean. A new heart will I give you. And I will put My Spirit within you, and ye shall keep My judgments and do them. And ye shall be My people and I will be your God. IX. 155-158, 160. Clear statement of the typical and temporary character of the Mosaic Ritual, and comparison of the "first," "old" Covenant of Sinai with the "new and better covenant established upon better promises" (Heb. 8:6). The latter is described in the words of Jeremiah, given above. Heb. 8:1, 2, 6-13. XI. 582-584. Heb. 9:1-26. IX. 586-589. Heb. 12:24. XI. 611. Many assurances that the covenant is "everlasting," and that God is "ever mindful of His covenant." Covenant of peace. Isa. 54:10. VIII. 295, 6. Jer. 33:19-22. Sure. VIII. 556. See XI. 474. R. W.

PROMISES OF GOD.

Promises as Related to Revealed Truths.

Promise is a vital element of all essential truth. Every Divine commandment or precept is a commandment or precept "with promise." Every truth touching God's relations with, and His doings toward men discloses His love, and all disclosures of His love involve and express large, rich, sweet promises.

An Appropriating Faith the Condition that Brings Fulfillment to Promise.

Promises are vitalized and made effectual through a faith that grasps and pleads them without hesitation or faltering. Heb. 6:12, 15. That ye be not sluggish, but imitators of them who through faith and patience inherit the promises. XI. 576. James 1:6. Ask in faith, nothing wavering. XI. 620. Matt. 21:22. X. 416. Gal. 3:14. We receive the promise of the Spirit through faith. XI. 399. *A Faith that purifies.* 2 Cor. 7:1. Having these promises, let us cleanse ourselves. XI. 369. Promises conditioned upon obedience which springs from faith.

Effects of Promises accepted, trusted in, and pleaded, in obedient spirit.

Hope, with its effective results of encouragement, inspiration and stimulus to faithful endeavor. Rom. 15:4. That through comfort of the Scriptures we might have hope. 1 Pet. 3:15. Give a reason concerning the hope that is in you. Ps. 119:49, 74, 81, 114, 147.

Promise a Means and Instrument of increasing Sanctification. 2 Pet. 1:4. He hath granted unto us His precious and exceeding great promises, that through these ye may become partakers of the Divine Nature. XI. 671.

Definite Subjects of Promise.

Covenants of Promise. See above, COVENANTS.

Promise of the Holy Spirit. Luke 24:49. Acts 1:4. Acts 2:33. The promise of the Father. XI. 9, 22.

Other Specific Promises: James 1:12. The crown of life. XI. 621. James 2:5. The kingdom. XI. 627. 1 John 2:25. Eternal life. XI. 688. 1 Tim. 4:8. 2 Tim. 1:1. Promise of life.

Divine Promises Surely Fulfilled.

Heb. 10:23. He is faithful that promised. XI. 593. Tit. 1:2. God, who cannot lie, promised before times eternal. XI. 545. 2 Cor. 1:20. How many soever be the promises of God, in Him (Christ) is the Yea, also through Him is the Amen. XI. 349. *Illustrative Testimony.* Josh. 23:14. Not one thing hath failed. III. 151. 1 Kings 8:56. Not failed one word of all His good promise. III. 561. Acts 7:17. XI. 50. Acts 13:23, 32. XI. 96, 7. Ps. 105:142. He remembered His holy promise.

Some Signal Promises, broad, deep, most needful and helpful.

Set down here as suggestion and stimulus to further research, especially in the old Testament.

Deut. 33:25. As thy days, thy strength shall be. II. 735.

Rom. 8:28. To them that love God all things work together for good.

Josh. 1:5. I will not fail thee, nor forsake thee. III. 37.

Ps. 40:17. The Lord thinketh upon me. IV. 304.

Isa. 41:9, 10. Fear not, for I am with thee. I will strengthen thee. VIII. 214, 215.

Isa. 43:1, 2. I have redeemed thee; I have called thee by thy name; thou art Mine. When thou passest through the waters, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned. VIII. 225. Ps. 46:1. God is a very present help in time of trouble.

Isa. 54:7, 8, 10. With everlasting kindness will I have mercy upon thee. My kindness shall not depart from thee, neither shall my covenant of peace be removed. VIII. 294-296. John 14:27. Peace I leave with you; My peace I give unto you. XI. 483. Isa. 58:11.

Jer. 29:13. Ye shall find Me, when ye search with all your heart. VIII. 520.

Ezek. 11:16. I will be to them a sanctuary. IX. 55.

For the varied and abounding Promises of God, we refer to almost every theme treated in these pages, for, as stated above, promise is interwoven with every truth that touches God's gracious relation with man.

CALL OF GOD TO MAN.

Personal and Urgent; Ever Seeking to Win Back to Obedience, Childship and Heart-Fellowship.

Commenced at the Fall. God Sought Adam.

Gen. 3:9. The LORD God called unto the man. I. 186. God sought Cain the first-born man and offender. Gen. 4:6, 7. The LORD said to Cain, If thou doest well, shalt thou not be accepted? I. 209. God warns the evil generation of Noah, and announces a period of patient waiting. Gen. 6:3. The Lord said, My Spirit shall not strive with man forever, yet shall his days be an hundred and twenty years. I. 228-231. The Covenant of God's forbearance announced to Noah. Gen. 9:8-17. I. 255, 256. The Covenant of Grace made with Abraham. Gen. 15:9, 10. I. 324. Repeated and Expanded. Gen. 17:4-7. I. 339, 340, 347-350. Gen. 22:16-18. In thy seed shall all the nations of the earth be blessed. I. 395, 396, 398. Renewed to Isaac. Gen. 26:3, 4. To Jacob. Gen. 28:13, 14. I. 444.

Expressed through Moses.

Ex. 19:3-5. II. 123. II. 527, 8. Deut. 11:26, 27. I set before you a blessing and a curse. II. 658. Deut. 30:15, 19. Choose life. II. 712-

715. **Through Joshua.** Josh. 22:5. III. 143. Josh. 24:15. Choose whom ye will serve. III. 152-155. **Elijah.** 1 Kings 18:21. How long halt ye? If the LORD be God, follow Him. VII. 110. **Proverbs** 1:20-33. VI. 238-242; 3:17. VI. 256; 21:29. VI. 389; 8:4, 17. To you, O men, I call. Seek Me diligently. VI. 287, 8. **Psalms** 27:8. IV. 207-209. 95:7, 8. To-day, hear His voice. V. 142, 3. Ps. 119:6. I made haste and delayed not. V. 314. **Through the Prophets.** Isa. 1:18-20. Come, let us reason together. VIII. 24. Isa. 28:13. Line upon line. VIII. 139. Isa. 43:26. Let us plead together. VIII. 228. Isa. 45:22. Look unto Me, and be ye saved. VIII. 240. Isa. 48:17. VIII. 258. Isa. 55:7. Incline your ear and come unto Me. Hear and your soul shall live. Seek ye the Lord while He may be found. VIII. 298-306. Jer. 6:16. VIII. 427, 8. Jer. 7:13, 25. I spake unto you, rising up early and speaking. VIII. 435. VII. 453. Jer. 21:8. Set before you the way of life and the way of death. VII. 438, 9. Ezek. 18:31, 32. Cast away your transgressions, for why will ye die? IX. 85-89. Ezek. 33:10, 11. Turn ye from your evil ways, for why will ye die? IX. 142, 3. Hosea 6:1. Come, return to the Lord. IX. 352. Joel 2:13. Turn unto Me with all your heart. IX. 395, 6. Amos 4:12. IX. 415. Amos 5:6. Seek the Lord, and ye shall live. IX. 418. See also Jer. 29:12, 13. VIII. 528, 529. Hosea 11:4. IX. 368, 369.

Christ's Pleading and Warning Words:

Matt. 11:28. Come unto Me, and I will give you rest. X. 180, 390, 579. John 7:37. If any man thirst let him come unto Me and drink. X. 307. John 6:37. Him that cometh to Me I will in no wise cast out. X. 252. Matt. 6:33. Seek ye first the Kingdom of God and His righteousness. X. 163. Matt. 6:24. Luke 16:13. Ye cannot serve God and mammon. X. 162, 375. Matt. 12:30. He that is not with Me is against Me. X. 187. John 5:40. Ye will not come unto Me. X. 133. Lament over Jerusalem. Luke 19:41. X. 411. Matt. 23:37. X. 434, 437. Rev. 22:17. The Spirit and the bride (church) say, Come. And let him that heareth say, Come. (The believer's great commission.) And whosoever will, let him take of the water of life freely. XI. 783, 785.

All these words of direct pleading show that God has ever been first to love (Jer. 31:3. IX. 539), first to seek, and first to call to the salvation promised at the Fall, through His own sacrifice. He gives His heart to every sinning child, before He pleads, "My son, give Me thy heart!" VI. 389. He expresses His good will to men in the abundance of natural and providential gifts, gratifying every sense

and supplying every need. Matt. 5:45. Ps. 145:16. His very law uttered from Sinai is prefaced upon an assurance of past goodness and mercy, and followed by many pledges (conditioned only on obedience) of all possible mercy and blessing. Thus the Commandments (all instinct with promise) impressively voice His call to men. And the chief central symbol of the Ceremonial Institutes, the Altar for Sacrifice, signifying *His approach to man*, not man's approach to Him, gives the most signal and sublime emphasis to His Call. II. 362. The altar an Oracle of Grace.

And the whole Bible is filled with the spirit of this great truth and fact. It finds utterance in manifold forms, in History, Psalm and Proverb, Prophecy and Epistle. Examples: Ps. 34:8. IV. 253. Prov. 23:26. VI. 383. I Cor. 6:1, 2, 17. XI. 368, 9.

[To every penitent soul God says, "Put Me in remembrance; let us plead together." Tell Me not forever of thine unworthiness, thine unfitness for My Kingdom. Tell me of My invitations to the guilty and My promises to the lost. Tell Me of the blood that was shed to save thee. Tell Me of the tears and prayers and righteousness, the cross and passion, of My Son. Show Me that thou canst trust My word. Only believe, and though thou wert as sinful as the cursing Peter or as unworthy as the persecuting Saul, I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." *C. Bradley.*

The "Friend of publicans and sinners" invites all who feel their wretchedness to enter His communion; and announces Himself as the "meek and lowly" One, repelling none because of their misery, condescending to the necessities of all, taking off the load from the weary and burdened soul, and giving them joy and rest in His fellowship. He makes no extravagant, impracticable demands. *Obedience*, indeed, He does require; but an obedience which is easy and pleasant, flowing spontaneously from the divine life within, and rendered in the spirit of love. "Come unto Me (He says), and I will free you from your burdens, and give you the peace for which you sigh. Enter the fellowship of My disciples, and you shall obtain rest for your souls." *Ncander.*]

CALLING AND ELECTION OF GOD.

FOREKNOWLEDGE; FOREORDINATION; CALLING; ELECTION.

These are indissolubly linked in the order of Divine Procedure. Rom. 8: 29, 30. Whom He foreknew, He also foreordained, . . . and whom He foreordained, He also called.

Foreknow; Foreknowledge.

Mainly five texts: Rom. 8: 29. Whom He did foreknow, He also foreordained. Rom. 11: 2. God has not cast off His people, whom He did foreknow. Acts 2: 23. Him, being delivered up by the determinate (ordained, *orizo*) counsel and foreknowledge of God. 1 Pet. 1: 1, 2. Elect (*eklectos*) according to the foreknowledge of God. 1 Pet. 20: 20. Christ foreknown before foundation of world. In these *only New Testament references* to God's foreknowledge, two, the first and fourth, intimate some connection between His foreknowledge and His subsequent acting (foreordination in one case and election in the other) in securing the believer's salvation. The Second text refers to His foreknowledge of His ancient chosen people. The Third and Fifth connect His ordaining act with His foreknowledge in the delivering up of Christ to death for us. In *all* the explicit references of Scripture, the Foreknowledge of God has to do exclusively with His merciful and gracious action in behalf of the saving of His own chosen people. The Scripture is utterly silent here, and in all other passages which refer to His unsearchable knowledge, as to the connection between His foreknowledge and foreordination. It is surely wisdom on our part to imitate its silence, in our satisfaction with the result of that connection to us as saved believers. Proof of the *fact* of God's Foreknowledge of all events, thoughts and deeds in all duration we find in His Eternal and Omniscient Being. In the glad conviction of the *fact*, we may find comfort, help and rest.

Foreordination. (A. V. renders the word "predestinate"; R. V., more judiciously, "foreordain," since the former word has with many minds a flavor of arbitrary or partial acting.) Here also the N. T. texts are very few, only four. Rom. 8: 29, 30. Foreordained to be conformed to the image of His Son. Whom He did foreordain,

He called. Eph. 1:5, 11. Foreordained us unto adoption as sons. Foreordained according to the purpose of Him, made a heritage in Christ. XI. 415. With even greater emphasis it should be noted that these only direct Scriptural references to God's *foreordination* are connected exclusively with His saving processes, and immediately affect the spiritual transformation and adoption of the saved soul. While the Scripture is silent as to God's *reasons*, it plainly unfolds the gracious *end* or object of His foreordaining action. There is absolutely no clue to His motive or reason except as we gather it from the end or its effect (holiness and sonship) referred to above, and from His revealed character. As disclosed it is a gracious foreordination, and cannot be partial to any. Its operation must be impartial and universal, since no one is entitled by character or deed to more than any other, all alike being sinners and unworthy. It should be further noted that, while foreordination respects the gracious acts and gifts of God in man's behalf, we read of no foreordination to faith or repentance, or to any act required of man as a condition of salvation. Foreordination, therefore, cannot possibly infringe upon the free action with which man is solemnly invested by God.

That God's Foreordination includes the absolute and unlimited control over all events and over the actions of all spiritual creatures, appears conclusively in the fact that He is the Self-existent, Self-sufficient, Eternal and Omnipotent Upholder and Ruler of the Universe which He Himself has created. In this assurance also our comfort, help and rest may well be increased and our satisfaction in God intensified. Read VIII. 488-492. Jer. 18:1-10.

Call, Calling, Called. *Gr. Kaleo. Call or invite.*

Choose, Gr. Eklego. Chosen, Eklectos. Elect, Eklectos. Election, Ekloge. Note that the original word is one and the same for all these renderings. Its primary meaning is *Laid out or chosen.*

Scriptural Uses of the Words Kaleo, or Calling, and Eklego, or Choosing. Three texts only seem to discriminate by combining them: Matt. 22:14. Many are called but few chosen. 2 Pet. 1:10. Make your calling and election sure. Rev. 17:14. Called and chosen. Careful study of the many passages containing one or other of these words (Kaleo or Eklego) shows an almost general interchangeableness in the use and in the application (practically in the intent or meaning) of the two words. Taken together, all the passages in which the two words are found suggest and seem to

intimate a **Threefold Significance in the Words Kaleo and Eklego**, as interpreted by the entire text and context in each case. In plainer words, the Scriptures appear to intimate

Three Kinds of Calling and Election.

1. A Calling or Choosing to Place, Function and Service.

Heb. 11:8. Abraham, when he was called, obeyed to go out unto a place. Heb. 5:4. Called of God, as was Aaron. John 6:70. Have I not chosen you the twelve, and one of you is a devil. John 15:16. I chose you, and appointed you, that ye should go, etc. Jacob chosen before his birth as the progenitor of God's elect people. Rom. 9:11. That the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her (Rebecca), The older shall serve the younger. So also Pharaoh was appointed to his place and service. Rom. 9:17. Hosea 11:1. When Israel was a child I loved him, and called My Son out of Egypt. XI. 368. Gal. 1:15-19. Paul's call to apostleship included herein. Also Ex. 35:30, 31. Bezalel. II. 284-286.

2. A Calling to Salvation, or Invitation to the Unsaved.

Matt. 9:13. I came not to call the righteous, but sinners. This one utterance of Christ at least is clear and conclusive upon this point. And it furnishes a large interpretation of His words in Matt. 22:14. Many are *called* but few *chosen*. The *substance* of this call variously and repeatedly expressed by Christ, in personal invitation, "Come unto Me," etc. In the bidding of the Parables of the Great Supper, etc. The call addressed to every one who *wills* to accept it. Matt. 16:24. Rev. 22:17.

3. An Effectual Call and Choice of God, Based upon His

Eternal Gracious Purpose, and carried into effect by His own Divine energy through the Enlightening, Renewing and Sanctifying Spirit.

All the texts of the New Testament touching this subject, including the terms Call (Kaleo) and Choice or Election (Eklego), except the few cited above, carry this profound and vital meaning. They intimate plainly an acting of God's Spirit within the soul, a call, based upon an eternal choice, that is effective in the result of bringing men to repentance and faith; an actual intervention of Divine energy in new-creating and sanctifying the spiritually dead and natively unholy soul.

In reading and pondering the texts which follow (and which include the main essential teachings of the New Testament Epistles

upon this theme), let it be definitely noted that they are addressed or refer distinctly to "saints," *i.e.*, actually sanctified believers.

Rom. 8:28, 30, 33. To them that love God all things work together for good, even to them that are called according to His purpose. Whom He foreordained, them He also called; and whom He called, them He also justified. Who shall lay anything to the charge of God's elect? XI. 240-242. Rom. 11:47. 1 Cor. 1:2, 27, 28. Them that are sanctified in Christ Jesus, called to be saints. God chose the foolish, the weak, and the base things of the world, that He might bring to nought the things that are, that no flesh should glory before God. XI. 278. Gal. 1:15. It was the good pleasure of God, who called me through His grace, to reveal His Son in me. XI. 393. Eph. 1:4-7. He chose us in Christ before the foundation of the world, that we should be holy and without blemish in Him: having in love foreordained us unto adoption as sons, through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace. XI. 415, 416. Phil. 3:14. I press on toward the goal unto the prize of the high (upward) calling of God in Christ Jesus. XI. 460. 1 Thes. 1:4. Knowing, brethren beloved of God, your election, because our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance. XI. 485. 1 Thes. 2:12. Walk worthily of God, who calleth you into His Kingdom and glory. 1 Thes. 4:7. God called us not for uncleanness, but in sanctification. 1 Thes. 5:24. Faithful is He that calleth you, who also will do it. XI. 497. 2 Thes. 2:13, 14. God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. XI. 502. 2 Tim. 1:9. Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal. XI. 530. Titus 1:1. According to the faith of God's elect. XI. 545. 1 Pet. 1:2. Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. XI. 645. 1 Pet. 2:9. Ye are an elect race, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light. XI. 654. 1 Pet. 5:10. The God of all grace, who calleth you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you. XI. 669. 2 Pet. 1:10. Give the more diligence to make your calling and election sure. XI. 672. Jude 1. To them that are called, beloved in God the Father, and kept for Jesus Christ. XI. 708. Rev. 17:14. They also shall overcome that

are with Him (the Lamb, Lord of lords) called and chosen and faithful.

This group of inspired sentences, containing both proof and explication, may be fitly closed with the substance of Rom. 8:28-39, that comprehensive chain of vital truths which sublimely summarizes the "glorious Gospel of the blessed God." Note the successive points in this marvelous disclosure: 1. *Comprehensively*. To the called, those that love God, all things are achieved and adjusted of God for their present and eternal blessing. 2. *In particular*: The called, or the lovers of God, are foreknown by Him. They are foreordained by Him to a restored Childship. They are effectually called, justified (two lacking links: regenerated, sanctified), and glorified. 3. *Wonderful words of confirmation and assurance*: None can harm, since God is for them. Giving His unspared and devoted Son as our Passover, He will surely and freely give them all other needful things. None shall lay any charge against God's elect, since God Himself is their Justifier. None can condemn, for Christ has died, has risen, and evermore intercedes in their behalf. Neither suffering, poverty, peril, nor persecution here can part or sever them from His love. And from that everlasting love, neither death nor life, nor all created spirits throughout all duration, shall be able to separate them. All these, now incomprehensible blessings, are the sequences of God's foreordination and election of believing, loving, quickened and sanctified men.

Careful study of the above points and texts, of the entire topic as thus far treated, suggests certain instructive and helpful

Considerations and Conclusions Respecting this Vital Ground-Truth of Divine Election.

1. Suggestive Considerations.

(1) The spiritual temper and tone of these disclosures are wholly alien to the thought of a God absorbed in the mere exercise of sovereignty or satisfied with the mere indulgence in an arbitrary will. His whole willing and acting, as here represented, are pervaded with the thought of a deep, intense, loving sympathy for, and a yearning purpose to help His self-blinded and imperiled creatures. It is the *heart* of God far more than His will that appears in His eternal purpose of grace, and in all the steps His electing love pursues to assure the achievement of that purpose in the redemption and sanctification of sinful men.

(2) God declares, through the message of Moses to Israel, that

His choice or election is based upon His love. *Deut. 7:7, 8. The Lord did choose you because He loveth you.* This message is repeated and emphasized by the Prophets and Apostles, and even more distinctly and tenderly in the words and deeds of the Christ. And since we are assured that "God so loved the *world* that He gave His Son," and that "He by the grace of God tasted death for every man," is not the conclusion natural and reasonable, that in the desire and will of God His electing grace included in its *purposed reach* the entire race of sinners? We may present this conclusion in another form.

(3) As election is of grace, and as grace, having an equal reach with *promise*, includes and enspheres the entire human race, it would seem that in the desire and plan and will of God there is no limitation of the sphere and reach of His gracious election. *Acts 2:39.* To you is the promise, and to all that are afar off, even as many as the Lord our God shall call unto Him. *Rom. 5:20, 21.* Where sin abounded, grace did abound more exceedingly. *Rom. 11:32.* God hath shut up all unto disobedience, that He might have mercy upon all.

(4) Three utterances of Christ suffice to relieve the truth of the Divine Election from possible connection with the conception of a Divine "fate." "He that cometh unto Me shall in no wise be cast out." "Ye will not come unto Me that ye may have life." "How often would I have gathered thy children, etc., but ye would not." Add to these the manifold declarations of God in both Testaments, concisely expressed *2 Pet. 3:9.* "The Lord is not slack concerning His promise, but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance." These abounding expressions absolutely rule out any conception or interpretation of Election that makes it proceed from the mere arbitrary decree or impassible purpose of God, irrespective of man's responsive willing and acting. They assuredly connect it, in a manner unknown to us, with the response of the individual man to the proffered grace of God. And we know that in no inspired statement is found the least intimation that God has planned, purposed, or prepared for any human soul aught but salvation and everlasting life. Only the kingdom of light and blessedness, Christ declares, *Matt. 25:34,* is prepared for men. The realm of darkness and woe, to which the willfully disobedient evildoers are consigned, was prepared for the devil and his angels, *v. 41.* It would seem, then, that nothing but the resisting rejecting will of the individual man has caused any actual limitation in the exercise of the Divine election to eternal life.

(5) Christ indeed says, John 6:44, No man can come to Me, except the Father draw him. But note here: (a) Whatever the "drawing" means, it is God as a *Father* who draws. (b) The "drawing" is immediately, v. 45, explained: Every man that hath *heard* (listened and heeded) from the Father, and hath *learned* (accepted the Father's gracious revelation of the Son) cometh unto Me. Christ Himself strongly confirms this interpretation, John 12:32. I, if I be lifted up from the earth, will draw all men unto Me. He further illustrates this drawing influence in the Lost Son's remembrance of the Father's love, sharply emphasized by his wretchedness; in a like sense of sin and remembrance of God's forgiving mercy that bows the Publican's head in the temple, and constrains from his heart the returning cry, "God be merciful to me, *the sinner!*" On the same lines of loving influence and gracious inducement, the Old Testament Prophets explain this "drawing" of God. "*I drew them,*" Jehovah Himself affirms, "*with cords of a man, with bands of love.*" Hosea 11:4. IX. 368. And further, to show the impossibility of attaching any idea of arbitrariness or partiality to God's electing act, the same Jehovah declares—and the declaration summarizes the core and substance of all His revealed words and deeds—"Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Jer. 31:3. VIII. 539-541.

(6) Christ teaches the supreme unlimited sovereignty of God always, but He declares it to be the sovereignty of a Father, whose tender mercies are over all His works; of a Master and King who is considerate and equitable as well as benevolent and generous in all His dealings with disciples and subjects; a sovereignty exercised on earth and in heaven with the desired end and designed aim of establishing a final, enduring Celestial Empire of pure, active and happy spirits. *This* is the ultimate object, the final cause for which His eternal, unlimited Sovereignty exists, for which it ever has been and ever will be exercised.

(7) Other practical questions bearing upon the truth of the Divine Election have neither statement nor reference in the Scripture. They respect the inequalities that largely characterize and qualify the distribution of capacities, opportunities and means in the realms of Providence and Grace. The figure of the potter and the clay, as used Jer. 18:4-10. VIII. 488-490, and referred to Job 10:9, Isa. 64:8, Rom. 9:20-23, teaches plainly God's absolute sovereignty over the life of every man, while as plainly it intimates that God's action is determined by man's conduct, Jer. 18:7-10. It does *not* teach (as has been said) that, since He is under no obligation to any,

He may apportion advantages and disadvantages simply as He pleases; that is, that He may deal arbitrarily and partially in discriminating His gifts to men. Such action, as already intimated above, is utterly discordant with and directly opposed to the entire Scriptural revelation of His character and acting as a God of equity and of grace. While this interpretation and these considerations relieve the character of God from unjust conceptions in this matter of the unequal distribution of His gifts, they *furnish no explanation* of the inequalities which everywhere exist. In the silence of revelation, and in the knowledge of His abundantly proved wisdom, fairness and love, we may well refer the solution of all unanswered and unanswerable problems to our Lord's promised future disclosure: "What I do thou knowest not now, but thou shalt understand hereafter." And let us rest in the comforting assurance that He will be justified and forever praised for all His working toward every man in all the generations of time. So resting, we may fervently join in the triumphant ascription of Paul as he closes his exposition of this theme, Rom. 11: 33-36. *O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past tracing out! For of Him and through Him, and unto Him, are all things. To Him be the glory forever! Amen!*

2. Conclusions of Fact, Confirmatory and Helpful.

To the intelligent, thoughtful, experienced, and loyally self-consecrated believer, the truth of the Divine Election, as set forth above in the texts and their suggestions, must become, with increasing appreciativeness, one of his most sublime, vital and assuring convictions. Such a believer cannot but recognize the force and accept the help of these inspired statements with all their instructive inferences. Upon the face of these Scriptures he reads these simple confirmatory facts:

(1) That the actual subjects of God's electing grace are those and only those who have themselves accepted divinely proffered mercy and fulfilled the conditions of repentance, faith, love and obedience, upon which the proffer was based.

(2) That *all* who have so accepted, repented, believed, loved and obeyed are Divinely elected unto holiness and salvation. These two facts intimate a vital, though not causal connection between God's choice of the believer, and the believer's faith and obedience toward God.

(3) The further fact that *all the passages* that distinctly intimate an effectual calling, or Divine election—that is, His gracious

ensuring through the seeking, teaching and winning influences of the Holy Spirit the acceptance of the call—are addressed directly and exclusively to saints or believers, those who *have already accepted and are elect*. The only possible aim and purpose in the statement of or reference to the doctrine must therefore be the spiritual instruction and help of those who are addressed, believers and saints. And this purpose can be discerned in every text with its connections of thought. Not only the *reason* for so large and varied a statement of the doctrine, but its *only legitimate and healthful effect*, is found in the inspiration, courage, strength, peace and rest which it brings into the heart and life of the weak and wavering but true believer. Such, in part, was its effect upon the penitent Peter, which drew from his loyal heart in to the searching yet loving question of the Christ the pathetic reply, which was both confession of his own sin and a new confession of His Incarnate Lord, "Lord, Thou knowest all things; Thou knowest that I love Thee!" And such must be its effect in every watchful, fervent, trustful spirit, since it assures the helping eye and ear and arm of One whose wisdom, might and love are alike infinite, and who actively puts forth all for the believer's restoration to holy character and to an eternal heavenly fellowship.

Urgent Counsels to Believers, as Elect of God.

Col. 3: 12-17. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another and forgiving one another; and above all these things love, which is the bond of perfectness. And let the peace of God rule in your hearts, and be ye thankful. Let the word of Christ dwell in you richly. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him. XI. 479. Eph. 1: 4. He chose us in Him (Christ), that we should be holy and without blemish before Him. XI. 415. Eph. 2: 10. Created in Christ Jesus for good works which God afore prepared (*Proctoimazo*, here and Rom. 9: 23), that we should walk in them. XI. 421. Eph. 4: 1. Walk worthily of the calling wherewith ye were called, with all lowliness and meekness, giving diligence to keep the unity of the Spirit in the bond of peace. XI. 530. 1 Thes. 2: 12. Walk worthily of God, who calleth you into His own kingdom and glory. 1 Thes. 4: 7. God called us not for uncleanness, but in sanctification. XI. 491. 2 Tim. 2: 19. XI. 534. Heb. 3: 1. Holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus. 1 Pet. 1: 15. Like as

He who called you is holy, be ye yourselves also holy in all manner of living. XI. 649. 1 Pet. 2:9. Ye are an elect race, that ye may shew forth the excellencies of Him who called you out of darkness into His marvelous light. XI. 654. 2 Pet. 1:10. Give the more diligence to make your calling and election sure. XI. 672. And we have the inspiring assurance, Faithful is he that calleth you, who also will do it. 2 Thes. 5:24.

No Directly Alternative or Converse Statement to the Doctrine of Election Discernible in the Scriptures.

There is no corresponding positive statement touching those who are not included among the elect, or the "saved by grace through faith." No sentence or passage of the Bible can be reasonably construed into a positive declaration that God has decreed any to doom simply in the exercise of His own will, and irrespective of the character and conduct of the doomed. It is "ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ, who were of old set forth (ordained, not *fore*-ordained) to this condemnation." Jude 4. It is "for such as disbelieve," who "stumble at the word, being disobedient," to whom Christ becomes "a stone of stumbling," "whereunto they were appointed." 1 Pet. 2:7, 8. It is the "wicked, slothful and unprofitable servant" who is "cast into the outer darkness" (Matt. 25:26, 30); "the cursed" who "go away into eternal punishment" (Matt. 25:41, 46). In other words, no doctrine of "reprobation" proceeding from the mere arbitrary will or decree of God is explicitly stated, nor can it be exegetically nor reasonably inferred from any passage in the Word of God.

As presenting further confirmatory and helpful considerations respecting this Doctrine, and even more, for the broad reach and large practical application of its own teachings, a thoughtful study should here be given to the theme:

AGENCY, DIVINE AND HUMAN, in Providence and Redemption. Divine Willing and Working the Source and Cause. Human Willing and Doing a Condition and Means.

Human Agency Demanded. Divine Agency Assures Results.

In Providence.

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| Gen. 3:19. In the sweat of thy face eat bread. | Ps. 104:14. He causeth grass to grow and herb for the service of man. |
| 2 Tim. 2:6. Husbandman that laboreth must be the first to partake of the fruits. | Isa. 55:10. Giveth bread to the eater and seed to the sower. |
| 2 Thes. 3:10. If any will not work, neither let him eat. | Matt. 6:11. Give us our daily bread. |

In Redemption.

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| Phil. 2:12. Work out your own salvation. | God worketh in you to will and to do. |
| Lev. 19:14. Thou shalt fear thy God. | Jer. 32:4. I will put my fear in their hearts. |
| Isa. 1:16. Wash you, make you clean. | Ps. 51:10. Create a clean heart in me, O God. |
| Ezek. 18:31. Make you a new heart. | Ezek. 26:36. A new heart will I give you. |
| Eph. 4:23. Be renewed in the spirit of your mind. | 2 Cor. 4:16. Our inward man is renewed day by day. |
| Eph. 4:24. Put off the old man, put on the new. | Col. 3:10. The new man is being renewed. |
| Prov. 4:23. Keep thy heart. | Phil. 4:7. Peace of God shall keep your hearts. |
| Prov. 3:1. Let thy heart keep My commandments. | Jer. 31:33. I will write My law in their hearts. |
| 1 Tim. 5:22. Keep thyself pure. | Jude 24. To Him that is able to keep you. |
| 1 Pet. 1:5. Kept through faith | By the power of God. |
| Phil. 4:13. I can do all things | Through Christ who strengtheneth me. |

Phil. 3: 12. I press on that I may apprehend that	For which I was apprehended by Christ Jesus.
1 Cor. 16: 13. Stand fast, quit you like men, be strong.	2 Cor. 12. My strength is made perfect in weakness.
1 Pet. 1: 22. Ye have purified yourselves	through the Spirit.
Rom. 8: 13. Ye mortify the deeds of the body	by the Spirit.
2 Thes. 2: 13. Belief of the truth and	sanctification of the Spirit.
Luke 13: 23. Strive to enter in by the narrow door.	John 10: 9. By Me if any man enter in, he shall be saved.
Matt. 11: 28. Come unto Me. John 5: 40.	John 6: 44. No man can come to Me except the Father draw him.
Matt. 5: 48. Be perfect.	Heb. 13: 21. God make you perfect.
2 Tim. 1: 14. That good thing keep	By the Holy Ghost who dwelleth in us.
Jude 21. Keep yourselves in the love of God.	Rom. 5: 5. The love of God is shed abroad in our hearts by the Holy Ghost.
John 15: 4. Abide in Me and	I in you.

“Demand what Thou wilt, only give what Thou demandest.”
Augustine.

The Potter and clay. Jer. 18: 1-10. Divine side, vs. 1-6. God Sovereign in National and Individual life. VIII. 488. Also Job 10: 9. Isa. 64: 8. Rom. 9: 10. Human side, vs. 7-10. Influenced by man. VIII. 489-492.

Intervolution of Divine and human plans illustrated: VII. 61, 62, 154, 211-214.

A careful and exhaustive study of the texts and points presented above can hardly fail to remove all real *practical* difficulties touching the seemingly irreconcilable facts of Divine Sovereignty and Human Freedom. The Bible neither directly presents, nor does it attempt to harmonize the related and combined action of God and man. It simply ignores the question of difficulties. Only curious and speculative thinking has raised and interminably discussed these, to no

spiritual profit, and without any conclusive or advantageous result. By throwing an impenetrable veil over this question, it puts it out of the sphere of reasonable consideration, and so removes it out of the list of possible perplexities and doubts for every right-minded believer. On the one hand the Bible claims for God an absolute Sovereignty over all being and events. On the other, it recognizes and affirms man's freedom by its direct oft-repeated demand that this freedom itself be faithfully exercised in meeting and fulfilling, to the utmost of his ability and endeavor, all the righteous purposes and gracious provisions of the Sovereign God in redeeming, sanctifying and saving men. And in vital conjunction with this demand the Book of God assures the compliant, fervent, believing man that the Sovereign power and grace of God are engaged to second and secure the promised blessed result.

[When treating of the divine efficiency in redemption and of the divine origination of it, Paul speaks freely and unreservedly from the standpoint of God's good pleasure in the choice of men to salvation; when speaking of the human conditions of its appropriation he speaks as unreservedly from that point of view, laying full, strong emphasis upon the capacity of men to receive or reject the offered grace, and upon their responsibility for their choice. . . . When the aim is to humble human pride and pretension before the sovereign might of God, he overleaps all human conditions, and without definition or qualification asserts the divine absoluteness, as though God dealt with men as the potter deals with passive clay. But when the aim is to silence human excuses for neglect and disobedience, he brings into full prominence the free wrong choices and conduct of men as the reason for God's rejection and condemnation. These two truths Paul asserts with equal energy and plainness. He adds no word of comment upon their relation to each other. He betrays no consciousness of any conflict or contradiction between them. *G. B. Stevens.*]

KINGDOM OF GOD.

Messiah, King of the Kingdom; Christ, Head of the Church.

Ps. 2: 6. I set My King upon holy hill. IV. 51-54. Ps. 110: 1, 2. V. 231-233. Ps. 24: 10. IV. 192. Isa. 6: 5. VIII. 44, 65, 66. Jer. 23: 5. VIII. 504. Ezek. 37: 22. IX. 166. Daniel. IX. 237, 252, 3. Zech.

9:9. John 12:15. Thy King cometh. IX. 589, 590. John 11:13-15. John 18:37. Matt. 25:31-34. 1 Tim. 6:15. Rev. 17:14. King of kings. Rev. 11:15. XI. 753.

The Kingdom of the Psalms.

A City, Zion or Jerusalem. Ps. 46:4-7. IV. 333-337. Ps. 48:1-3, 11-14. IV. 342-346. Ps. 87:1-3. V. 85-89.

A Universal Dominion. Ps. 72:1, 8. IV. 479-486. Ps. 89:36. V. 101.

A Bride of the King. Ps. 45:10-15. V. 326-331.

Sphere of the Kingdom. Not outward and visible, but within the spirit, invisible. Luke 17:20, 21. Cometh not with observation. Is within you. X. 381. 1 Cor. 4:20. Not in word, but in power. John 18:36. My Kingdom not of this world.

Regeneration a condition of membership. John 3:5. Except a man be born (anew) of the Spirit, he cannot enter. X. 88. 1 Cor. 6:9, 10. Unrighteous cannot inherit the K. Nor extortioners, covetous, drunkards, etc. Eph. 5:5.

Fruits of membership, and qualifications for it. Rom. 14:17. Not meat and drink, but righteousness, peace, and joy in the Holy Ghost. Mark 10:14. Of such (the childlike) is the K. of God. Luke 6:20. Yours (poor in spirit) is the K. Read note XI. 467. Ps. 15. IV. 113-117. Ps. 24:3-6. IV. 189-191.

Extension of the Kingdom through the Gospel. Col. 1:5, 6. Gospel in all the world bearing fruit and increasing. 2 Thes. 3:1. The word of the Lord have free course. Mark 16:15. In all the world, preach the Gospel to the whole creation.

Its Ultimate Reach and Final Triumph. Isa. 11:9. Earth full of the knowledge of God. VIII. 80. Jer. 31:34. All shall know the Lord, from least to greatest. VIII. 550. Dan. 2:44, 45. Stone cut out of mountain. IX. 234-237. Rev. 11:15. Kingdoms of this world become the K. of our Lord and His Christ. XI. 750, 753. Ps. 72:11, 17. All nations shall serve Him. Call Him blessed. IV. 483-486. Isa. 45:23. Rom. 14:11. Phil. 2:10. Every knee shall bow and every tongue confess. VIII. 241. Ps. 87. V. 87-89.

Other Missionary Passages: Isa. 2:2-4. VIII. 27, 28. IX. 479-481. Isa. 42:4, 10-13. VIII. 221, 223. Isa. 60. Golden Age. VIII.

345-352. Isa. 62: 1, 2, 7. VIII. 359-361. Isa. 65: 17-25. VIII. 378-380. Zech. 4: 7. IX. 567. Zech. 9: 10. IX. 591. Zech. 14: 8-21. IX. 616-619. Hag. 2: 22. Mal. 3: 10. IX. 643. (A broad and assuring basis for the prayer, "Thy Kingdom come.") Ps. 45. For full treatment of MISSIONS, *see Top. An. pp.*

The Kingdom Stable and Enduring. Heb. 12: 28. A kingdom that cannot be shaken. XI. 612. Ps. 145: 13. Everlasting through all generations. Dan. 4: 34. An everlasting dominion. 2 Pet. 1: 11. Of Christ. Luke 1: 33. Of His Kingdom shall be no end. Triumphant over Foes. VII. 201-203.

For other instructive points, *see Top. An., pp.* 258-263.

[The highest Kingdom we can conceive to exist is one which aims at the holiness of all that belong to it; which has love for its common principle; which has for its head a Being who unites all human with all divine perfections; who has himself suffered for all the members of this Kingdom and in their stead; and who will reign over and within them, not only for this life, but also for that which is to come. In such a Kingdom all are bound together by the strongest ties for the highest objects. And such is the Kingdom of which Jesus Christ is the Head and redeemed men the body. Beyond the idea of such a system, centering in such a Being, human thought is impotent to advance and the human heart has nothing real to desire; it satisfies all within us which is not sinful, and it is its crowning glory that it subdues our sinfulness itself. . . . Never is the soul so conscious of its full capacities of thought and feeling, never does it throb with such unwonted and divine life, as when it has most fully grasped the majestic reality of the Christian faith as a wondrous and harmonious whole, tending to the highest imaginable end, and centering in that glorious Being who unites divinity with humanity and reconciles heaven with earth. *Henry B. Smith.*] *Read the whole uplifting and inspiring paragraph, XI. 467.*

HEAVEN OF GOD.

The word is *Heavens* in O. T.; *Heaven* in the New. It has two uses or meanings:

1. Definite. The immeasurable Expanse or Universe, enclosing innumerable Stellar Bodies visible and invisible, including our Sun and its Planetary System. Gen. 1: 1. God created the heaven and

the earth. I. 93, 98. Isa. 40:12, 22, 26. The heavens as a curtain. Bringeth out their host by number, calleth them all by name. VIII. 209-211, V. 486. Ps. 19:1-6. The heavens declare the glory of God. Firmament, Sun. IV. 146-151. Ps. 8:3. The heavens, the moon and stars Thou hast ordained. IV. 76-81. Jer. 23:24. Do not I fill heaven and earth? VIII. 511. Jer. 32:17. VII. 445. Isa. 34:4. Host of heaven dissolved. VIII. 169, 170. 2 Pet. 3:7, 10-13. XI. 677, 8.

2. The Undefined Sphere (Eternal Dwelling-Place) of the Peculiar Presence of the Most High God, in Personal Fellowship with Worshiping Hosts, Angels and Saints, and in Responsive Relations to Redeemed Men on Earth.

The general texts are many, and varied in points of application: Gen. 28:17. Gate of heaven. I. 446. 2 Chron. 30:27. Prayer came up to His holy habitation, even to heaven. Ps. 20:6. Will hear from His holy heaven. IV. 165. Ps. 73:25. In heaven but Thee. V. 12. Ezra 1:2. God of heaven. VII. 493. Mal. 3:10. Open the windows of heaven. Luke 3:3. Kingdom of heaven. X. 57. John 3:3. Cannot see Kingdom. Matt. 5:12. Reward in heaven. X. 147. Father in Heaven. Matt. 5:45; 7:21; 6:9, 10. X. 157, 8. Matt. 6:20. Treasure in heaven. X. 161. Luke 20:36. Angels of God in heaven. X. 428. Luke 10:20. Names written in heaven. X. 321. Luke 20:4. Baptism of John, from heaven. John 3:31. Cometh from heaven. 6:38. I came down from heaven. 1 Cor. 15:47. Second man, Lord from heaven. Eph. 3:15. Family in heaven. XI. 425. Col. 1:5. Hope laid up in heaven. Heb. 9:24. Christ is entered into heaven for us. Heb. 12:23. First-born written in heaven. 1 Pet. 1:4. Inheritance in heaven. XI. 646. Rev. 4:2. Throne in heaven. XI. 738, 11:12. Temple in heaven. XI. 753.

Figurative Representations: *Heavenly Country.* Heb. 11:14-16. They seek, desire a better country, even an heavenly. XI. 599. *Heavenly Places.* Eph. 1:3. All spiritual blessings in the heavenly places in Christ. XI. 415. Eph. 2:6, 7. Sit together with Christ in h. p. XI. 420. Eph. 3:10. Principalities in h. p. XI. 424. John 14:2. In My Father's house are many abiding places. I go, etc. X. 480. *Rest for God's people.*

The rest that remaineth for the people of God. Ps. 95:11. V. 144, 5. Heb. 3:11, 18; 4:1, 5, 9, 10, 11. XI. 566-568. Job. 3:17. VI. 31.

2 Thes. 1:7. To troubled, rest with us. Rev. 14:13. Blessed who die in the Lord; they rest from their labors. XI. 759. *An Inheritance.* 1 Pet. 1:4. An inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven. XI. 645. Rom. 8:16, 17. If children, heirs of God and joint-heirs with Christ, that we may be glorified together. XI. 237. *A Kingdom that cannot be moved.* Heb. 12:28. XI. 612.

Chief Figure, Definite and Impressive. The City of the Living God, the Heavenly Jerusalem. Heb. 12:22. The Church or Kingdom of God, on earth prefigured by the Zion and Jerusalem of David. (IV. 343, V. 85, VIII. 123, 271, 349; Ezek. 48:35. IX. 198.) The Church, or Kingdom in heaven, expands the figure. Heb. 11:10, 16. He hath prepared for them a city. Whose builder and maker is God. XI. 598, 599. Heb. 13:14. Here no continuing city, but seek one to come. XI. 615. Rev. 3:12. Name of the City of my God, the new Jerusalem. XI. 734. Rev. 21:2, 10-12, 22, etc. Holy City, new Jerusalem. Great City, holy Jerusalem. XI. 775-779.

Manifold promises of deliverance from present trial refer to the soul's entrance into the New Jerusalem above.

From that Heavenly City of God it is declared that all ills, evils and sufferings shall be forever banished. Isa. 33:24. The inhabitant shall not say, I am sick. VIII. 166. Rev. 21:4. He shall wipe away every tear; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more. XI. 778. Rev. 22:3. There shall be no curse any more. V. 4. There shall be night no more, and they need no light of lamp, neither light of sun. XI. 781, 2. Rev. 7:16. Hunger no more, neither thirst any more; neither shall the sun strike them, nor any heat. XI. 747. Isa. 49:10. Job 3:17. Wicked cease from troubling (including evil spirits, evil men, evil thoughts, desires, passions, every form of temptation and tempter to sin), and the weary are at rest. VI. 31, 32. Rev. 21:27. Nothing that defileth, worketh abomination or maketh a lie. Thus the Scriptures affirm the removal of all known sources of disquiet and unhappiness in the present life.

Clear and Abundant Intimations, in positive forms, of abiding happiness in the experiences of the heavenly life. (1) *At the outset of that life is heard the welcome of Christ* (Matt. 25:34): Come, ye blessed of My Father, inherit the Kingdom prepared for you. X. 462. (2) *A glorified body assured.* 1 Cor. 15:

49-53. We shall bear the image of the heavenly. XI. 339, 340. Phil. 3:21. Who shall fashion anew the body of our humiliation, conformed to the body of His glory. XI. 461. (3) *Immeasurably augmented knowledge for the adequately enlarged intellect.* 1 Cor. 13: 9, 10, 12. Then shall I know (fully) even as also I have been known (fully). XI. 325-327. John 13:7. What I do thou knowest not now; but thou shalt understand hereafter. X. 469. (4) *Love perfected and pure*, with an abiding vision of Christ, a restored intimacy with the loved on earth, and an unlimited expansion of affectionate fellowship with all pure spirits, angelic and redeemed. Face to face. II. 276. 1 Cor. 13:13. Abideth love. XI. 327. Phil. 1:23. To be with Christ . . . is very far better. XI. 449, XI. 610, last note. Rev. 21:3. He will dwell with them. XI. 777. (5) *Enlarged capacities and opportunities for service by the utterly consecrated will.* Rev. 22:3. His servants shall serve Him. XI. 781. Rev. 7:15. Serve Him day and night. And herein is affirmed a changeless spiritual body, and is implied an endless development and progression in force and exercise of every godlike faculty of the immortal human spirit.

Other Scriptures intimating the positive abiding blessedness of redeemed saints.

Isa. 35:10. The redeemed shall walk there; and everlasting joy shall . . . they obtain. VIII. 176, 7. Dan. 12:3. They that turn many to righteousness shall shine as the stars forever. IX. 324, 5. Rev. 14:13. Their works do follow them. XI. 759. Rom. 2:7. To them who by patience in well-doing seek for glory, honor, and incorruption, eternal life. XI. 205. Ps. 16:11. In Thy presence is fullness of joy, in Thy right hand there are pleasures for evermore. IV. 122-125. Ps. 17:15. I shall be satisfied, when I awake, with Thy likeness. IV. 129-133. Ps. 23:6. I will dwell in the house of the LORD forever. IV. 186, 187. Ps. 73:24. And afterward receive me to glory. V. 11-13. Isa. 33:17. See the King in His beauty. VIII. 165. Mal. 3:17. Mine when I make up My jewels. IX. 648.

The inspired disclosures touching the Heavenly State may be summed up in the

Comprehensive Affirmation of Heb. 12:23, 24, illustrated by the sublime pictures of Rev. 5:5-14; 7:9-17; 14:1-5.

Heb. 12:23, 24. Ye are come unto *the city of the Living God, the heavenly Jerusalem.* Described Rev. 21:10-27; 22:1-5. XI. 774-782. *To innumerable hosts of angels.* Rev. 5:11. Many angels round

about the throne. 7: 11. *To the general assembly and church of the first-born* who are enrolled in heaven. The innumerable Company of the Redeemed. Rev. 7: 9. A great multitude, which no man could number, of all nations, kindreds, peoples and tongues. XI. 746. Rev. 14: 1, 3. XI. 759. *To God the Judge of all.* Rev. 20: 11-15. A great white throne. The dead, small and great, before God. XI. 770. *To the spirits of just (justified) men made perfect.* XI. 610. An intimation, possibly, of special fellowship with saints, or kindred spirits.

Supreme emphasis should be given to the final particular.

To Jesus, the Mediator of a New Covenant and to the Blood of Sprinkling. XI. 611. *Christ the One Figure and His Sacrifice the One Theme, Central and Vital to the Vision, the Significance, and the Realization of Heaven.* Rev. 5: 6-14. Lo, in the midst of the throne a Lamb standing, as though it had been slain. And I heard a voice of many angels, and the living creatures (representing all animate and sentient creatures), and the elders (the church of all ages); saying, Worthy is the Lamb that hath been slain to receive power, riches, wisdom, might, honor, glory and blessing. XI. 741. Rev. 7: 9-12. XI. 746, 7. Rev. 14: 1, 4. Behold the Lamb standing on the Mount Zion. XI. 759. *Responsive expressions are many, and embody most precious promises and hopes.* Isa. 33: 17. See the King in His beauty. VIII. 165, 6. John 14: 3. Receive you unto Myself. X. 480. John 17: 24. Be with Me where I am, that they may behold My glory. X. 510. Rom. 8: 17. Glorified together with Him. XI. 237. 2 Cor. 5: 8. Willing to be at home with the Lord. XI. 362. 1 John 3: 2. We know that we shall be like Him, for we shall see Him as He is. XI. 690. Rev. 22: 4. His servants shall see His face. XI. 774, 5. 1 Thes. 5: 10. Who died for us that we should live together with Him. XI. 495. 1 Thes. 4: 14-18. Them that are fallen asleep in Jesus will God bring with Him. *And so shall we ever be with the Lord.* XI. 493. V. 18. Wherefore comfort one another with these words. Effect of the Vision of God. II. 276.

Conclude the study of this sublime theme with the impressive and inspiring comment upon Chapters 21 and 22 of the Revelation, Vol. XI. pp. 773-786.

PART II.

BIBLE TEACHINGS CONCERNING MAN.

MAN: Creation and Constitution.

Direct Creation by God. *Heb. Bara, prepare, form, fashion, create.* Gen. 1:27. God created man. I. 131-133. Gen. 5:1. Deut. 4:32. Isa. 45:12. Original Estate and Antiquity of Man. I. 139-148. Job 8:9. VI. 55, 6. *Dawson.*

Constituent Elements of His Complex Being.

1. Body. *Heb. Basar, flesh; Gr. Soma.* Gen. 2:7. And the Lord God formed man of the dust of the ground. I. 132-134. Eccles. 12:7. The dust return to the earth as it was. VI. 515. Eccles. 3:18-20. VI. 463.

I Cor. 15:44, 47, 49. There is a natural body. The first man is of the earth, earthy. We have borne the image of the earthy. XI. 338, 339. I Cor. 6:15, 19. Your bodies are members of Christ. Your body is the temple of the Holy Ghost which is in you. XI. 298. Rom. 8:23. Redemption of our body. XI. 238.

2. } **Soul**, *Heb. Nephesh; Gr. Psuké = Animal Soul.*
 } **Spirit**, *Heb. Ruach, Wind; Gr. Pneuma.*

Gen. 2:7. Breathed into his nostrils the breath of life, and man became a Living Soul. I. 133-135. Matt. 10:28; 16:26. I Thes. 5:23. Num. 16:22. The God of the spirits of all flesh. Heb. 12:9. The Father of spirits. Ps. 32:2; 51:10. Prov. 18:14. John 4:23. Rom. 8:16. I Cor. 2:11; 6:20. Glorify God in your body and spirit. I Thes. 5:23. Your spirit, soul and body. XI. 497. Prov. 20:27. The spirit (*Heb. neshamah*) of man is the candle of the Lord. VI. 368.

For Scriptural uses of the words "Soul" and "Spirit," see Top. An., p. 209.

Man Made in the Image of God.

One man created, superior to all other creatures. I. 153-155. Gen. 26, 27. And God said, Let Us make man in Our image, after Our

likeness. And God created man in His own image, in the image of God created He him. I. 133-138. Gen. 5:1. God created man in the likeness of God. Eph. 4:24. Put on the new man, which is after God, created in righteousness and holiness of truth. Col. 3:10. Put on the new man which is being renewed unto knowledge after the image of Him that created him. *For exposition see Top. An., pp. 300-302.*

Elemental Endowments, or Faculties, of Man's Spiritual Nature.

1. Intellect, Reason, Understanding. Including powers of Observation, Perception, Apprehension, Conception, Reflection, Comparison and Judgment.

2. Heart (in restricted sense) or Sensibility. Including the Affections, Emotions and Desires.

3. Will, or Self-Determining Power. Including Preference and Choice, Purpose and Decision.

Of these three, only the Intellect may be exercised alone, and then only upon abstract themes of thought. In the customary processes of mental action, the relation between the three may be stated in a single sentence: The wide-visioned intellect discloses to and impresses upon the sensibilities various objects of interest and attraction, and so excites emotion, affection or desire; while, in their turn, stirred feeling and excited desire act with motive force upon the will to choose and seek the desired objects.

4. Conscience, the Moral Faculty of Man's Nature.

Besides the ordinary mutual relations, just referred to, of the three co-existing and co-acting faculties of the Mind or spiritual structure, they all are *vitally related to the moral element* which forms the chief and highest characteristic in the God-created nature of man. As a responsible, personally accountable being, man finds deeply implanted in the heart of his consciousness a threefold capacity and conviction concerning right and wrong, good and evil. He possesses, and knows that he possesses, a *power of moral knowledge*, an intuitive knowledge of the right and the wrong, the good and the evil. He cherishes, and knows that he cherishes, in his inmost heart a *power of moral affection*, a capacity and intuitive demand for de-

siring and loving the right or the wrong, the good or the evil. And he is profoundly conscious, and knows that he is conscious, of the possession of a *power of moral freedom* in his every choice and act, a capacity of will that knowingly determines to seek, and determinedly seeks and enacts the right or the wrong, the good or the evil. This power, with its threefold media of acting, the Scripture calls *Conscience*. We name it, according to the faculty through which it acts, the *moral judgment*, the *moral feeling*, or the *moral force*. This Conscience, in its normal condition and attitude, dictates nothing other than the seeking and yielding obedience to the right and the good. And the actual response to its mandate determines the *moral character* of every human soul, that which *he is in the sight of God*, righteous or wicked, justified or condemned.

Endowed with an Immortal and Indestructible Existence.

This is a part of the original gift of God in the creation of man, entirely distinct from the faculties included in his spiritual nature. It is an added endowment to his being and powers, a bestowal of an eternal existence for the enjoyment of being, in the exercise and expansion of these powers.

Thus far as respects the Creation and Constitution of Man. Next as to his

Early Spiritual Experiences and History.

After Creation, Man Blessed with Home and Work in Eden.

Under the conscious smile, the fostering care and the manifest love of his Divine Creator, he enjoys the high, sweet privilege of fellowship and communion with his Father God. This is intimated in Gen. 2: 18, 28, 31; in the helpmeet made for and given to Adam, in the large and varied blessing of God upon them, and in the declaration immediately following, "God saw everything that He had made, and, behold, it was very good." It is also intimated in Gen. 3: 8-11, in the colloquy of God with Adam "in the garden in the cool of the day." The voice of God had been heard before, and gladly responded to in the previous days of their innocence, and those days had, doubtless, been many enough for large and blessed discourse, and for abundant instruction upon every needed point of love and duty and service. Read I. 166-168.

In Eden Man Placed under Law by his Creator and Moral Governor.

He was subjected to a simple test of love and obedience; a test of *willingness* to respond to his Creator's love, to conform *his will* to the Sovereign Will and rightful Authority of the Infinite and Eternal God. A creature of intelligence, affection and freedom in choice and action, knowing himself the recipient of his Creator's affection and bounty as shown by His gift of godlike capacities and by ample Providential blessings, a requital of affection and response of obedience was known and felt by him to be his natural and imperative obligation. And this love and obedience were the only elements of the Law under which he was placed. From the nature and relations of God and His spiritual creatures, there can be no other requirements than these. The particular test demanded no positive or painful exertion and achievement. It asked only a small self-denial, the abstinence from a single self-indulgence which itself was absolutely needless for his comfort or enjoyment, nay, which his Creator's truthful word declared would prove destructive to his peace and happiness. Read I. 169-171. [The thing to be observed is, that *obedience* alone describes the original probation of man. It matters not at all whether the interdicted act be in itself great or small—it was a *test* of obedience. *W. Adams.*]

Man's Failure under the Test; His Disobedience through Self-Indulgence, His Rejection of Divine Authority through Self-Will.

It is true and should be considered on the side of Man, not as palliative or excuse of his transgression, but in simple justice to the first sinner as compared with multitudes among his successors, that his first movement toward disobedience did not come immediately from his own reasonings, impulses and determination. Another Agent, in the person of the Head of already Fallen Angels, intervened to deceive and to tempt the untried and unproved man by false statements and insidious appeals. Thus, through the strength of excited desires in man's whole nature, and the weakness of his whole nature, a newly developed force of Self-Pride, Self-Indulgence and Self-Will, led the first pair deliberately and determinedly to disobey God, to reject His Love and Fellowship, to set at nought and defy His Sovereign, wise and rightful authority. Read I. 172-182.

Resulting Transformation of Character and Condition. Reversal of Standing before God and His Law of Love and Holiness.

From his original innocence, righteousness and purity, favor with God, and blessedness in God's companionship, he passed at once into a state of guilt and unrighteousness, of disfavor with God and of banishment from His fellowship, and so of inward wretchedness. From thenceforth, too, he stood hopelessly, helplessly condemned before the Law and the Divine Lawgiver, looking forward only to the full final execution of the sentence of eternal death. From thenceforth all his high faculties were marred in their force and deranged in their acting. The reason became so darkened as to be almost impervious to the true knowledge of God. The heart became hardened against all appeal of high, pure desire and affection. The will became as adamant in resistance to all motive and urgency on the part of right and duty and love. And so all his spiritual powers became misdirected and misused, turned backward from their originally adapted uses and appointed purposes, away from God and toward self, independent and neglectful of God, dependent only upon and devoted to Self. This has been man's condition, as the result of the first sin of the first man, progenitor of the race. And this first *great change* was the *metanoia* (change of mind) of the pure spirit of man, the utter reversal of his previous life currents of thought, feeling and will.

[With the substantial reality of this history the religion of Redemption stands and falls. Also the historical verity of the origin of mankind is one of the indispensable presuppositions of Christianity, which, without it, can be the religion of the most perfect morals but not the religion of the Redemption of mankind. *Delitsch.*] See I. 204. A. E.

Man's Changed Character and Relations with God and His Law the Inheritance of His Posterity.

Simply the Fact is to be noted, for the Scripture goes no farther, and reason has no basis for inference with respect to the "nature of the transmitted influence which connects our sin with the sin of Adam." See I. 182. But the truth that *all are sinners* finds frequent and varied expression in every Book of the Bible.

Promise of Mercy and Deliverance through a Personal Deliverer, embodied in the Divine Words of Sentence

against Satan, against Eve and against Adam. Gen. 3: 14-19. The promise is contained in the sentence of Satan, *I will put enmity between thee and the woman (whom he had tempted), and between thy seed and HER SEED. It (or He) shall bruise thy head, and thou shalt bruise His heel.* I. 188-193.

These words have always been emphasized as the *Prottevanglion*, or First Gospel, the original Root-Promise of Jehovah. Its repetition and expansion, its increasing definiteness as to the Person who shall deliver and as to the details of His Deliverance, and its final fulfillment in the Incarnation and Atoning Death of Christ, comprise the vital substance and breathing heart of the Old and New Testament Revelation. *We subjoin a brief of points for the reader's investigation:* Gen. 9: 27. Person limited to the race of Shem. Later, to Abraham, Isaac and Jacob as progenitors of the nation Israel. To these definite covenant promises were given, affirming the world's blessing through a descendant from them. Again, to the Tribe of Judah and the family of David is the final limitation. The method of Deliverance typically but effectually intimated in Sacrifice—by the Patriarchs unto Moses, and by the Sacrificial System from Moses to Christ. Herein, as the Epistle to the Hebrews shows, Christ is disclosed as a *Priest*, Himself offerer and victim. By Moses, He is revealed as a *Prophet* that should come. By David, as *King*. While Psalmists and Prophets unite to present Him in all these relations, and in His Mission and Office Work as Deliverer, with manifold definite details of wonderful fullness and impressiveness. At length, in the exact "fullness of time" and of preparation for His Coming, the Deliverer appeared in the Person of Jesus Christ, the Virgin-Born Son of God, God manifest in flesh, and accomplished by His blameless beneficent life, and pre-eminently by His Self-Sacrificial Death the great and long-promised Deliverance. XI. 586. T. B. See Messianic References, p. 29. Also XI. 792, 3. H. B. S.

And thus, under a Dispensation of blended Judgment and Mercy the Race of Man has passed in successive generations through the Ages since the Creation until now. All have been, all are sinners, dead "in Adam," all with a Divinely provided and proffered life "in Christ." From the first "Sethites" and "Cainites" onward, separated by moral and spiritual character and deeds into two classes, known in the Scripture as righteous and wicked, pardoned saints and unforgiven sinners, believing loving children of God, and self-outcasts from His holy blessed fellowship. XI. 785. *Haydn.*

MAN'S SIN, as Disclosed in the Scriptures.

The Source of Sin is a Self-loving Heart and a Self-serving Will.

Its Essence consists in a Supreme Self-estimate and Self-regard, and an exclusive Self-seeking, which utterly disregards and directly antagonizes God's just Supremacy and Holy Law. Hence, all Sin is *against God only*, whatever wrong to man many be included in its actual issues. Its sole determining *principle* is Heart estrangement from, and Will rejection of God. Its *manifestation* appears in actual transgression of His Law of Love, either by willful disobedience, or by unbelieving indifference and neglect. Hence, all specific sins are breaches, in act or spirit, of one or more of the Ten Commandments as interpreted by Christ. Heb. 3:12. An evil heart of unbelief in departing from the living God. XI. 565. Ps. 5:9. Their inward part is very wickedness. IV. 66. Ps. 51:4. Against Thee, Thee only, have I sinned. IV. 367, 8. Gen. 20:6. I. 376. Gen. 39:9. Do this great wickedness and sin against God. I. 496, 7. Luke 15:21. I have sinned against heaven and in Thy sight. X. 371. Ps. 10:4. Job 21:14; 22:17. Depart from Me. VI. 121. 1 John 3:4. Sin is lawlessness. Note. In doing evil we injure ourselves, we wrong our fellow-men, but we *sin* only against God, because He alone is Lawgiver, Ruler and Judge. "Sin may be regarded as an Act, as a Principle, enmity against God and as a State, moral unlikeness to God. But it is transgression of the law as a principle, since the law demands love, and as a state, since the law demands holiness. It says, Thou shalt love the Lord, and, Be ye holy, for I am holy." II. 202-214. See VII. 410. 2d col. See *Comment, Top. An., p. 489.*

Genesis of Sin and Process of Sinning.

Most clearly shown in the Fall of Adam and Eve from innocence. Gen. 3:6. I. 176-180. The Process explained by James (1:14, 15. XI. 622, 3). Each man is tempted by his own lust, being drawn away by it and enticed. Then *the* lust (or, evil desire) when it hath conceived, beareth sin, and *the* sin, when it is full grown, bringeth forth death. *Illus.* Achan, Josh. 7:20, 21. Saw, coveted, took. III. 78-82. Also by universal experience since the Fall. See *Comment, Top. An., p. 490.*

All Sin Referred to the First, as Cause and Ground, through Heredity.

Rom. 5:12, 19. Through one man sin entered into the world. Through one man's disobedience many were made sinners. XI. 219-221. Eph. 2:3, 5. By nature children of wrath. Dead through trespasses.

[The great pervading thought of Paul concerning sin is that it is a willful perversion, a wrong direction and wicked depravation of life. Considered as a principle, he holds that its roots lie deep in human nature. He gives no theory in regard to the origin and spread of this taint and depravation of human nature. That which stands in the foreground of his thought is the fact of sin as a matter of universal human experience, and of fatal consequences to mankind. Of this he has a deep and intense feeling, a conviction which powerfully influences his whole view of redemption. *G. B. Stevens*. Paul certainly represents a corruption of human nature as the consequence of the first sin, and admits a supremacy of the sinful principle in the human race, but not in such a manner that the original nature of man as the offspring of God, created in His image, has been thereby destroyed. *Neander*.] *See Top. An.*, p. 491.

All are Sinners.

Gen. 6:5. Every imagination of the thoughts of his heart only evil continually. I. 232. Ps. 14:3. None doing good, not one. IV. 110. Ps. 53:3. IV. 382. Eccles. 7:20. Not a righteous man on earth that sinneth not. VI. 487. 8. Eccles. 9:3. Heart full of evil. VI. 495. Isa. 6:5. VIII. 43, 44. Isa. 64:6. All unclean. VIII. 372. Rom. 1:21-32. XI. 202, 3. Rom. 3:9-18. XI. 208. 1 John 1:8. If we say we have no sin, we deceive ourselves and the truth is not in us. XI. 683.

Sin as Related to Thought, Feeling and Action.

Unresisted evil in thought and feeling carries like guilt as evil in deed. 1 John 3:15. He that hateth his brother is a murderer. XI. 693. Matt. 6:28. Prov. 24:9. The thought of the foolish is sin. The moral character of an outward act is determined by the inward spirit and motive of the actor. Apart from the actuating spirit and motive, no external act has any moral significance. James 2:10. Whoso shall keep the whole law and yet stumble in one point, he is become guilty in all. XI. 628.

Sin and Law. Rom. 3:20. By the law is the knowledge of sin. Rom. 7:7. I had not known sin, except through the law. XI. 229. 1 John 3:4. Sin is the transgression of the law (lawlessness). 1 Cor. 15:56. Strength of sin is the law. *See Top. An. p. 493.*

Sin, Various Characterized; Kinds Specially Noted.

Characterized: Jer. 2:19. An *evil and bitter thing*. VIII. 405, 6. Jer. 44:4. *Abominable thing* that I hate. VII. 464. As *selfishness*. Jer. 45:5. For thyself. VII. 410. Isa. 26:13. VIII. 127. ["Sin is selfishness plus defiance of God and disregard of one's fellow-men."] Rom. 7:13. Exceeding sinful. XI. 230. As *disease*. Isa. 1:4-6. VIII. 20. *Illus.* Leprosy, its loathsomeness intimated by ceremonial defilements and purifications. II. 446-456. Jer. 17:9. Desperately sick. VIII. 478, 9. As *madness*. Eccles. 9:3. VI. 495. As *bondage or enslavement*. Isa. 49:9. VIII. 258. John 8:24, 32, 34, 36. X. 315, 6. Rom. 6; 18, 20-22. XI. 225, 6. Rom. 8:2, 21. XI. 233. 1 Pet. 2:16. XI. 654. 2 Pet. 2:19. XI. 675. See II. 385. Sin as presented in the Hebrew Scriptures.

Kinds, or Particulars Specially Noted: *Secret and Presumptuous Sins.* Ps. 19:12, 13. IV. 156, 7. *Illus.* Ezek. 8:12. In the dark chambers. IX. 50. *Little Sins.* Song 2:15. VI. 552. *A great basal sin.* Jer. 5:21. Have eyes and see not, ears and hear not. VIII. 424. Herein is included the failure to use or the misdirection and inversion of use, of all our powers for the purposes assigned and ends designed in the gift of those powers; thus subjugating the soul itself to self-indulging passion in the stead of self-denying principle. James 4:17. *To him that knoweth to do good and doeth it not*, it is sin. XI. 638, 9. *Sins of Omission.* VII. 134. last notes. Prov. 24:11, 12. VI. 396, 7. Judg. 5:23. III. 192. 1 John 5:17. *All unrighteousness is sin.* *Illus.* Sins charged upon Israel. Hosea 4:1, 2. No truth, nor mercy, nor knowledge of God in the land; nought but swearing and breaking of faith, killing, stealing, and committing adultery; and blood toucheth blood. IX. 345, 6. Hosea 10:12, 13. Plowed wickedness, reaped iniquity, for thou didst trust in thy way. IX. 365-368. *Sin against the Holy Ghost.* Mark 3:29. Whosoever shall blaspheme against the Holy Spirit is guilty of an eternal sin, hath never forgiveness. X. 187, 8. Jer. 6:14, 15. VIII. 426, 7. Jer. 15:1. VIII. 466. Ezek. 14:14. Two evils. Jer. 2:13. Forsaken Me, the fountain of living waters, and hewed out broken cisterns. IX. 404, 5. See IX. 366, 7. "Self-Love and Selfishness." *The signal and most heinous*

sin: Unbelief in Christ. John 3:18. He that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. John 16:9. Of sin, because they believe not on Me. Heb. 10:29.

Effects of Sin: Upon the Transgressor; As Bearing upon the Honor of God, and the Well-being of His Moral Kingdom.

1. Upon the Sinning Soul.

Results to Personal Experience.

The soul wronged. Prov. 8:36. VI. 290. *Illus.* 1 Kings 21:20. Sold thyself. VII. 140, 142. *God's face hidden.* Isa. 59:2. VIII. 338. *Good withholden and woe threatened.* Jer. 5:25. Isa. 5:18. *Loss of self-respect, of heart quiet, of sustaining hope.* Jer. 3:25. In shame and confusion, for we have sinned. VIII. 416. Rom. 6:21. *Pleasure won by sin brings loathing and disquiet.* VII. 140. Prov. 13:15. Way of transgressor is hard. VI. 315. Prov. 11:7. Hope of unjust perisheth. VI. 302. Eph. 2:12. Having no hope. Isa. 48:22; 57:21. No peace. VIII. 254, 326. *Growing fear of conscience,* with sense of a Nemesis, or pursuit of sin. Jer. 16:16-21. VIII. 473. Prov. 14:23. Evil pursueth sinners. VI. 316. *Illus.* 2 Sam. 12:10, 11. III. 417. 1 Kings 21:21-25. VII. 140. *Heart-hardening.* Isa. 48:4. VIII. 248. Eph. 4:19. Past feeling. XI. 431. ["When sensitiveness to sin goes, God's mercy goes also."]

Action of Sin upon the Soul.

That sin is self-revealing is the testimony of experience, of history and of Scripture. Num. 32:23. Be sure your sin will find you out. II. 617. Sin is Self-Recording and Self-Punishing here. It produces Self-mutilation, Self-impooverishing and Self-Debasement, of Body, Mind and Heart. The manifold scriptural details of wickedness abundantly prove these points. James 3:15 intimates the natural course of sin, as *earthly* (given up to worldliness), *sensual* (proceeding to extreme self-indulgence), *devilish* (becoming diabolical). The Growth, Power and Mastery of Sin increases with unresisted indulgence. Prov. 5:22. His own iniquities shall take the wicked, and he shall be holden with the cords of his sin. VI. 274, 5. VI. 146, last note. VII. 149, last note. Isa. 48:4, 5. VIII. 248. Prov. 13:6, 21. Wickedness overthroweth the sinner. VI. 313, 16. Habit of sin-

ning: Produces shamelessness. Jer. 6:15. They were not ashamed, nor could they blush. VIII. 426. Makes almost impossible to turn to good and to God. Jer. 13:23. VIII. 459-461. Hosea 5:4. Their doings will not suffer them to turn unto their God. IX. 350. Hardens the heart. Heb. 3:13. Heart hardened by the deceitfulness of sin. Leads to deeper guilt. Eccles. 8:11. Because sentence is not executed speedily the heart is set to do evil. VI. 492, 3. Stages of growth in evil doing indicated. Ps. 1:1. IV. 42. Isa. 3:11. Woe to the wicked; it shall be ill with him. VIII. 30. Eccles. 9:18. One sinner destroyeth much good. VI. 502. *Illus.* Ahar. VII. 331. Man-assch. VII. 374-378.

The Sinner's Standing before the Law. Under its Condemnation and Exposed to its Penalty.

Ps. 143:2. In Thy sight no man living is justified. V. 462. Rom. 3:20. By the works of the law no flesh shall be justified in His sight. XI. 209.

Final Issue in Death.

Prov. 1:24-31. VI. 239-241. Prov. 29:1. VI. 417. Prov. 11:19. He that pursueth evil doeth it to his own death. VI. 303. Prov. 14:32. VI. 327. Prov. 29:1. VI. 417. Ezek. 18:4. Soul that sinneth it shall die. IX. 82. Rom. 6:23. Wages of sin is death. XI. 226. Heb. 10:26, 27. XI. 594. 1 Tim. 5:24. XI. 522, 3. Rom. 5:12, 21. Death by sin. Sin reigned unto death. 2 Cor. 15:56. The sting of death is sin. XI. 341. James 1:15. Sin, when it is full grown, bringeth forth death. XI. 623. Hos. 4:17. IX. 348, 362.

Other References to this theme: Ps. 11:6. IV. 98. Ps. 52:5. IV. 377. Prov. 1:24-31. VI. 239-241. Prov. 11:5, 19. VI. 303. Prov. 18:14. VI. 353. Prov. 29:1. VI. 417. Eccl. 12:14. VI. 528-530. Isa. 66:24. VIII. 387. Jer. 6:29, 30. VIII. 430. Ezek. 18:4, 20. IX. 81-84. Hos. 4:17, 18. IX. 348, 362. Hos. 13:3. IX. 375. Joel 2:11. IX. 395. Nahum 1:3-6. IX. 495. Matt. 25:46. X. 463. John 3:36. X. 94. Rom. 2:8. 2 Thes. 1:7-9. XI. 498. Jude 10, 13. XI. 709. Rev. 6:16, 17. XI. 745. Rev. 20:11-18. XI. 770-773.

[The doctrine of eternal punishment must be separated from the notion of a Divine vindictiveness. God has no pleasure in any man's death. He wills that every man be saved. God loves all; Christ died for all; truth and the Holy Spirit are for all. There is plenary ability and gracious opportunity for all. There is a book of life; but, it has well been added, there is no book of death. When a soul

is saved, all heaven is glad and God records the name; but when a soul is lost, God has no heart to write the name in a book kept for that purpose. We do read of names which are blotted out of the book of life, a thing which implies record; but we read of no erasure in the book of death, because there is no such book. God has but one book, the book of life. In that book every name is written in lines of blood, and when any name is blotted out, it is because the grace that saves has been willfully and wickedly rejected. God wants no victim of His wrath. God is not vindictive.

The doctrine of eternal punishment must be separated from the notion of external infliction. When the Scriptures speak of a prison of outer darkness and a bottomless pit, we are not to materialize these phrases as if they were definite places fitted up with all the means of inflicting penalties. The soul holds all these. Heaven and hell, the glory and the shame, are in us. The soul is its own and its only chamber of torture.

God saves all whom He can save from sin, and redeems to holiness only such as hunger and thirst after righteousness. He can save only those who want to be saved. The eternal ruin of a soul, therefore, is something for which He is in no way responsible, except so far as He is responsible for making us free and responsible agents; or, to quote from Dean Alford, "All man's salvation is of God, and all his condemnation from himself." God leaves nothing undone that can be done to save every man, and only deliberate and persistent wickedness can doom a soul to eternal death.

There is but one witness whose words I cannot deal with as rhetorical and exaggerated. This is the testimony of Jesus Christ, which checks and curbs my speculation, and He checks me because His love is so intense. My love for men cannot be compared to His; my dread of their possible ruin is as a point in an indefinite line, as a single drop in all the seas, when measured against His; and it is the authority of infinite and self-sacrificing love which makes His word final to me; and He tells me that there is an outer darkness from which the soul never returns, a second death from which there is no resurrection. The utmost that God and Christ can do is done to prevent it. *Behrends*.

Isaiah says, 3: 11, "Woe unto the wicked! for the reward of his hands shall be given him." This is the great and fundamental principle of certain retribution for sin, a principle we cannot hold too clearly or too strongly. Whatever tends to tamper with this principle, or to weaken its hold upon the conscience, is alien to the true Christian view. By unalterable laws impressed upon the nature of

man and on the universe, righteousness is life, and sin is inevitable misery and death. Omnipotence itself could not reverse this law, that so long as a sinner continues in his sin he must suffer. On the other hand, where this principle is firmly grasped, there ought to be much room for difference of views on points which, from the nature of the case, are obscure and tentative. In regard to those things on which the Scripture gives no light and is silent, our wisdom is to imitate its caution, and refrain from dogmatism. In respect of so appalling a subject as the future fate of the lost, there is room for a wise Agnosticism. I prefer to say that, so far as my light goes, I see no end, and there to stop. Concerning the untold millions who have never heard of Christ at all, and the multitudes within the limits of Christendom, who give no evidence of true regeneration, vast numbers of whom are living worldly and godless lives, we feel instinctively that the last word has not been—cannot be—spoken by us here. It may be said, and with much truth, that for those who have the light, there is no excuse. Salvation has been put within their reach, and they have deliberately rejected it. But even here are there not elements we dare not overlook? Men are responsible for the use they make of light, but how much here also is not due to the individual will, which is crossed by influences from heredity, from environment, from up-bringing, from pressure of events! God alone can disentangle the threads of freedom in the web of character and action, and say how much is a man's individual responsibility in the result, as distinguished from his share in the common guilt of the race. It is certain, from Christ's own statement, that, in the judgment of omniscience, all these things are taken into account, and that even in the administration of punishment there are gradations of penalty (Luke 12:47, 48) proportionate to men's knowledge and opportunities; that, as Paul says, there is a distinction made between those who have "sinned without law," and those who have "sinned under law." *J. Orr.*]

For a judicious treatment of the so-called "Future Probation," see *Christian View of God and the World*, by Professor James Orr, of Edinburgh, an admirable work throughout.

2. Sin Dishonors God, by Hatred, Rejection and Defiance.

Mal. 1:6. Where is Mine honor? IX. 627. Prov. 8:36. That hate Me love death. VI. 290. Isa. 59:13. Denying the Lord and turning away from God. VIII. 340, 1. Job 21:14. Say to God, Depart from us. VI. 121. John 8:49. John 15:23. Rom. 1:3. Rom. 2:23. Heb. 3:12. XI. 564. XI. 710. L. B.

3. **Sin a public wrong and hurt to Moral Society, an Energy of Destruction to the Moral Order of the Universe.** Unchecked, it would bring anarchy into God's Law-ordered Moral Empire. Of this we have manifold and convincing suggestions in the entire history of families, communities and nations on the earth. The conclusive and awful proof is found in the veiled story of Satan and his hosts.

God's Merciful Relation to the Sinner and Gracious Dealings in his Behalf.

He makes direct Appeal to the Conscience and the Heart. He makes "every man to know the plague of his own heart." 1 Kings 8:38. By "the law" He reveals "the knowledge of sin." Rom. 3:20. By His Spirit He convinces the conscience and the heart of the fact of sin, emphatically of the sin of unbelief and rejection of Him. John 16:8, 9. This knowledge and conviction of sin is the work of God by the Holy Spirit. This precedes and lays the basis for the disclosure of Christ's redemptive work, and for the sinner's response of repentance and faith.

He unfolds, throughout both Testaments as their central and vital theme, His own provision in the suffering and offering of Christ for the pardon of the sinner, for His cleansing from the guilt and deliverance from the power of sin, and for His restoration to childship and fellowship with Himself. This unfolded Gospel, "whose gracious message permeates and gives value and preciousness to the whole Revelation from God, we find condensed in many "faithful sayings": John 3:16. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should have eternal life. Isa. 53:3, 10, 12. He bore the sin of many. VIII. 276-293. Zech. 13:1. Fountain opened for sin and uncleanness. IX. 605. 1 Cor. 15:4. Christ died for our sins according to the Scriptures. XI. 331. 2 Cor. 5:21. Made Him to be sin for us, that we might be the righteousness of God in Him. Gal. 1:4. Gave Himself for our sins. Col. 1:14. In whom we have our redemption, the forgiveness of our sins. Titus 2:14. That He might redeem us from all iniquity. Heb. 1:3. He by Himself purged our sins. Heb. 9:26, 28. Hath He been manifested to put away sin by the sacrifice of Himself. Christ having been once offered to bear the sins of many shall appear the second time to them that wait for Him, unto salvation. XI. 588. Heb. 10:10, 14. We have been sanc-

tified through the offering of the body of Jesus Christ once for all. For by one offering He hath perfected forever them that are sanctified. 1 Pet. 2:24. Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness. 1 Pet. 3:18. Christ suffered for sins once, the righteous for the unrighteous, that He might bring us unto God. 1 John 1:7. The blood of Jesus Christ cleanseth us from all sin. XI. 683. 1 Tim. 1:15. Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. Jer. 8:22. VIII. 438.

God Commands, Invites and Entreats the Sinner, knowing and trusting in Christ as the Saviour from Sin, to acknowledge and penitently confess, and to turn from and forsake his sin.

This is the burden of His message to men by Moses and the Prophets, by Christ and His Apostles. Josh. 7:19. Give glory to the Lord, and make confession unto Him. III. 78. Jer. 13:16. VIII. 457. Ezek. 18:30. Repent and turn yourselves from your transgressions. IX. 86. Luke 13:3. Except ye repent, ye shall perish. Acts 17:20. God commandeth all men to repent. 2 Cor. 7:10. Godly sorrow worketh repentance. XI. 370-372.

He pledges forgiveness and remission of Sins to every penitent soul who rests upon Christ's atoning Sacrifice.

This theme, too, finds expression everywhere in the utterances of God to men, and the happy results of true confession are recorded in many personal experiences. Isa. 43:25. I, even I, am He that blotteth out my transgressions for Mine own sake, and will not remember thy sins. Also Isa. 44:22. I have blotted out as a thick cloud thy transgressions, for I have redeemed thee. VIII. 227, 232. Ps. 103:3. Who forgiveth all thy sins. V. 180, 181. Ps. 130:4. There is forgiveness with Thee, that Thou mayest be feared. V. 400-402. 1 John 1:9. If we confess our sins, He is faithful and just to forgive, and to cleanse from all unrighteousness. XI. 683, 684. Isa. 1:18. Though your sins be as scarlet, they shall be white as wool. VIII. 22-24. Micah 7:19. Cast all their sins into the depths of the sea. IX. 491. Prov. 28:13. He that confesseth and forsaketh his sins shall have mercy. VI. 413. Luke 9:2. Thy sins be forgiven thee.

illus. Sin confessed and forgiven: Ps. 32:1, 5. IV. 237-242. Ps. 38:3-8. IV. 286. Ps. 41:4. IV. 307. Ps. 51:1-17. IV. 363-376. III.

416-419. Mercy signally exercised toward Manassah. VII. 376-379. Even external manifestation of penitence finds some return from God's mercy.

Other Ample, Varied and Exceedingly Precious Passages

Show how considerate He is of the weaknesses and temptations of the returning penitent, and how tenderly He helps the trusting spirit in his desire and purpose of utter deliverance from the dominion and effects of sin. Ps. 103: 13, 14. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; *He remembereth that we are dust*, V. 184. James 5: 11. The Lord is *full of pity*, and merciful. James 1: 5. He giveth to all liberally, and *upbraideth not*, XI. 620. 1 Cor. 10: 13. God is faithful, who will not suffer you to be tempted above that ye are able; but *will with the temptation make also the way of escape, that ye may be able to endure it*, XI. 310. Luke 22: 31. Satan hath desired to have you, that he might sift you as wheat; but *I have prayed for thee, that thy faith fail not*. Matt. 26: 41. Watch and pray that ye enter not into temptation; *the spirit indeed is willing, but the flesh is weak*. (This said Jesus to disciples who slept while He was in anguish, even in such a crisis of suffering considerate of and excusing their lack of loving sympathy.) X. 513.

Add to these explicit utterances the many references to God as full of compassion, long-suffering and tender mercy: Ps. 86: 15. Ps. 111: 4. Ps. 112: 4. Ps. 145: 8. Lam. 3: 22. Micah 7: 19. Luke 15: 20. His father had compassion on him, and ran and fell on his neck, and kissed him. Ex. 34: 16. Ps. 86: 15. 2 Pet. 3: 9, 15.

The Realization of the Evil of Sin Increasing with the Believer's Progress in Sanctification.

Illustrated by Paul's self-estimate expressed in the order of time, 1 Cor. 15. I am the least of the apostles, that am not meet to be called an apostle. Eph. 3: 8. Unto me, who am less than the least of all saints. 1 Tim. 1: 15. Of sinners I am chief.

Pardon does not affect the *natural* results or consequences of sin. The habit formed asserts its power. Job 4: 8. VI. 36, 7.

For other instructive comment upon this theme, see *Top. An.*, pp. 496-500.

SUGGESTIVE TRUTHS BEARING UPON MAN'S LIFE.

Man's Dignity, Greatness and Worth. Prov. 20:27. VI. 367, 8. IX. 226. This is to be measured as it is abundantly and convincingly shown: 1. By the mere fact of his *Divine creation*. 2. By his native capacities of thought, affection and self-action, in which he is made in the image of God. XI. 739, last note. H. P. L. 3. By his deputed sovereignty over the earth and the animal races, and by the effective results wrought through the generations, and by his immense progress and advance in knowledge and literary production, in the Sciences and Arts. 4. By his disobedience to God and rejection of His Law and Authority, indicating a force of will that assimilates him to God. 5. Pre-eminently, by the Divine Intervention for his Redemption, and this in its every particular: in the Incarnation, Life, Suffering, Death and Resurrection of Christ; in the Regeneration and Sanctification of the Holy Spirit; and in the Union of Christ with the believer. 6. By his Resurrection unto Immortal Life and Admission to an abiding Divine Fellowship. See Job 33: 4. VI. 172. Ps. 8: 5-8. IV. 77, 81-83.

Man's Earthly Life a Sphere of Obligation, Influence and Responsibility.

Man knows himself a dependent creature, and therefore under obligation to his upholding Creator. He knows that his life means more than his own personal enjoyment or gain, that he acts upon other lives for good or ill. And he knows that he is accountable for the result of his influence and action. He knows himself personally responsible to a Creator and Upholder who has rightful authority to order and control his life, and to hold him to account for its use or waste in the doing of good or evil. Luke 12: 23. The life is more than meat. X. 198. Luke 12: 15. A man's life consisteth not in the abundance of the things which he possesseth. X. 196. John 6: 27. Labor not for the meat which perisheth, but for the meat which abideth unto eternal life. Rom. 14: 10, 12. We shall all stand before the judgment-seat of God. Each one of us shall give account of himself to God. XI. 268. 1 Pet. 4: 5. Shall give account to Him that is ready to judge the quick and dead. Matt. 12: 36. Every idle word . . . shall give account in the day of judgment. Heb. 13: 17. As they that shall give account. Eccles. 3: 15. God requireth

(seeketh again) the past. VI. 462. Eccles. 11:9. VI. 511. Eccles. 12:14. VI. 528. Matt. 25. 15. To every man according to his ability. Prov. 9:12. Wise for thyself, if thou scornest thou alone shalt bear it. VI. 293. Job 34:11. The work of a man shall He render to him, and cause every man to find according to his way. VI. 179. Ps. 62:12. Rom. 2:5. Who will render to every man according to his deeds. 2 Cor. 5:10. We must be made manifest before the judgment-seat of Christ, that every one may receive according to that he hath done. XI. 362. [There is a mingled blessedness and awfulness in our life. To live here at all as a human being, to possess or rather to be the center of self-reflecting thought and of self-determining will, a center of life which under some conditions will be perpetuated indefinitely—this, when we think of it steadily and in good earnest, is, next to the spiritual sight of God Himself, the most solemn, the most chastening, the most stimulating consideration that can open upon us. Let us make much of it, in the interests both of the present and the future, for the sake of God and truth and humanity, as well as of our own lasting happiness. *H. P. Liddon.*]

Man's Earthly Life a Period of Alternations in Experience.

Toil and rest, disquiet and peace, disappointment and success, gain and loss, gladness and sadness, with their lights and shades, days of joy and nights of anguish, indicate the mixed character of all human experiences in actual living. And each has its needed mission and ministry of discipline and training for the perfecting of character and condition here and hereafter. The Preacher dwells suggestively upon these particulars, Eccles. 3:1-15. VI. 453-462. See also Zech. 14:6, 7. IX. 614.

Man's Life a Plan of God, and his Way Ordered by God.

Eccles. 3:1-8. VI. 453, 4. Jer. 1:4, 5. Before I formed thee I sanctified thee. VIII. 398. Gal. 1:15, 16. XI. 393. Prov. 16:3, 9. A man's heart deviseth his way, but the Lord directeth his steps. VI. 337, 339. Prov. 19:21. Many devices in a man's heart, but the counsel of the Lord shall stand. VI. 361. Prov. 20:24. A man's goings are of the Lord. VI. 367. Job 31:4. VI. 162. Ps. 37:23. The steps of a good man are ordered by the Lord. IV. 280, 284. Ps. 139:1-5. V. 442. Jer. 10:23. The way of man is not in himself; it is not in man that walketh to direct his steps. VIII. 446. 1 Cor. 7:17, 24. As the Lord hath distributed to each man, as God has called each, so let him walk. Ezek. 18:4. All souls are Mine. IX. 82. God's plans and man's. VII. 426, 7. *Phelps.*

Man Ever Face to Face with God. His Inner Life Alone with God. 1 Kings 17:1. As the Lord liveth, before whom I stand. VII. 96. Ps. 16:8. I have set the Lord always before me. He is at my right hand. IV. 120. Ps. 27:8. IV. 208. Ps. 54:3. They have not set God before them. IV. 385. Ps. 90:1. The Lord . . . our dwelling-place. V. 106. Deut. 33:27. The eternal God is thy dwelling-place. II. 736. Job 42:5. Now mine eye seeth Thee. VI. 220. Gen. 16:13. Thou, God, seest me.

Prov. 9:12. Thou alone. VI. 294. Prov. 14:10. VI. 321. Prov. 15:3. VI. 331. 1 Cor. 2:11. Who among men knoweth the things of a man save the spirit of the man that is in him. XI. 286. Acts 10:4.

God ever Face to Face with Man, beholding, searching, testing and judging his heart and his actions. Prov. 15:3. The eyes of the Lord are in every place, keeping watch upon the evil and the good. VI. 331. Prov. 16:2. The Lord weigheth the spirits. VI. 337. VI. 221, last note. VII. 215. 6. 1 Sam. 2:3. A God of knowledge, by Him actions are weighed. Prov. 17:3. Trieth the hearts. Ps. 139:1-4. V. 442, 443. Ps. 94:9-11. The Lord knoweth the thoughts of man. V. 135, 136. Matt. 12:25. Jesus knew their thoughts. Heb. 4:13. All things are naked and laid open before the eyes of Him with whom we have to do. XI. 568. God's beholding and testing is in order to help and to bless, to lead men to consider His character, His ways and His will, to compare themselves and their ways with His, and to win them to obedience to His will and to conformity with His Ways, that they may walk with Him in "paths of pleasantness and peace."

As naturally linked with the two preceding points we subjoin the Scripture treatment of the

HEART OF MAN.

In restricted sense, Seat of Desires, Affections, Emotions, Passions. In Hebrew usage, Seat of Intellect (Mind, Understanding). In both Testaments largely used to include the entire inner man, Reason, Will, Conscience or Moral Judgment, and Affection. *Illus.* Matt. 8:15. Understands with heart. Mark 2:8. Reasons. Rom. 10:10. Believes. Ps. 19:14; 49:3. Meditates. 1 Cor. 7:37. 2 Cor. 9:7. Wills, *i.e.*, Decrees, Purposes. 1 John 3:20. Condemns. Matt. 12:34. Speaks. Shown also Mark 7:21.

The Heart by Nature, Characterized:

Froward. Prov. 6:14. *Perverse.* Prov. 12:8. *Proud.* Prov. 16:5; 28:25. *Double.* Ps. 12:2. 1 Chron. 12:13, 33. *Deceitful.* Jer. 17:9. VIII. 478, 9. Heb. 3:12. Evil heart of unbelief. XI. 564. Jer. 16:12. *Wicked.* Prov. 26:23. *Stony.* Ezek. 11:19.

Elements of evil in the natural heart. Mark 7:14-23. Out of the heart evil thoughts, murders, adulteries, covetings, deceit, pride, etc. X. 258. Jas. 4:14. XI. 418. Atheism. Ps. 14:1; 53:1. IV. 106-109, 381. Gal. 5:19, 20. *Illus.* Envious Jealousy. III. 310, 338. Covetousness. VII. 195-199. Dark chamber in every heart. Ezek. 8:12. IX. 50. Self-hardening. Isa. 47:4. VIII. 248. Ps. 95:8. Harden not your heart. V. 143.

The Changed Heart: New. Ezek. 18:31. Broken and Contrite. Ps. 34:18; 51:17. Clean. Ps. 51:10. Pure. Prov. 22:11. Ezek. 11:19. 1 Pet. 1:22. Upright. Ps. 32:11. Perfect. 1 Chron. 28:9. True. Heb. 10:22. Prudent. Prov. 18:15. Wise. Ex. 31:6; 35:35. Understanding. 1 Kings 3:5, 12. One, or single. Jer. 32:39. Fixed, trusting. Ps. 57:7; 112:7, 8. Willing. Ex. 35:5. Free. 2 Chron. 29:31. Merry. Prov. 15:13; 17:22. Also Eph. 6:6. Doing the will of God from the heart.

God and the Heart.

What He Does and Pledges: *Searches, Knows and Tries.* 1 Sam. 16:7. III. 298, 9. Ps. 139. V. 441-452. Ps. 11:4. IV. 97. 2 Chron. 6:30. Thou only knowest the hearts. 2 Chron. 16:9. VII. 285. Prov. 17:3. Trieth the hearts. VI. 345, 6. Jer. 17:10. VIII. 481. *Opens to attention and thought.* Acts 16:14. Neh. 2:12. *Replaces old with new.* Ezek. 36:26. Col. 3:10. 2 Cor. 5:17. *Sends the Spirit.* Gal. 4:6. *Creates clean and renews.* Ps. 51:10. *Dwells in.* Eph. 3:17. *Maketh soft.* Job 23:16. *Puts gladness.* Ps. 4:7. *Makes peace rule in.* Col. 3:15. *Sets eternity in.* Eccles. 3:11. *Grants desires.* Ps. 37:4. Phil. 4:6, 7. He is, further, said to *harden the heart.* See I. 592, 601-605, 610, 617, 620. VIII. 45. Showing how God and man are related to heart-hardening. Also XI. 246, 7.

What God Demands: The heart's loving surrender. Prov. 23:26. My son, give Me thy heart. The whole man, thoughts (2 Cor. 10:5), desires and affections, will and life. VIII. 389. Matt. 22:27.

Love with all thy heart, etc. Deut. 32:46. Set our hearts to all His words. Deut. 15:7. Not harden thy heart. Ps. 62:10. Set not heart on riches. Prov. 4:23. Keep thy heart with all diligence, for. VI. 269, 270. 1 Pet. 1:22. Love one another with pure heart fervently. XI. 651. Jer. 29:11-13. Ye shall seek Me and find Me, when ye shall search for Me with all your heart. VIII. 529.

Man and the Heart: Character measured and determined by *thoughts of heart, i.e.,* by accepted estimates and judgments, ruling desires and affections, controlling aims and acts. Prov. 23:7. As he thinketh in his heart (within himself) so is he. VI. 385, 6. Heart like heart. Prov. 27:19. Only knows itself. Prov. 14:10. Sickened by deferred hope. Prov. 13:12. Bettered by sadness and reflection. Eccles. 7:2-4. Full of devices. Prov. 19:21. Hardened by delay of judgment. Eccles. 8:11.

Man Subjected to the Evil Influence of Satan and of Wicked Men.

The agency of the soul's enemies is a fearful fact running through man's earthly history, involving a ceaseless conflict. What we call the "world" and "earthly things," the pleasures, gains, honors and ambitions that touch and fascinate man's native uncurbed "desires of the flesh and the mind," furnish baits and allurements to draw him away from God, from duty and from good. And the Evil Spirit, with already seduced evil men, use these baits with insidious assiduity to corrupt yet more the springs of thought and feeling in order to enlarge their own kingdom of darkness, guilt and doom. For texts, see pp. 19, 71, 130-132. 1 John 5:4, 5. James 4:4. 2 Cor. 2:11. Eph. 6:12. 1 Pet. 5:8. But we read: 2 Kings 6:16, 17. Fear not, for they that be with us are more than they that be with them. . . . And behold, the mountain was full of horses and chariots of fire. VII. 201-203. Rom. 8:31, 38. If God be for us, who is against us? Neither angels, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Two Types of Life comprise all Living Men.

The True God-Centered Life.

In this life, the knowledge of God and His grace, the revealed truths and promises of His Word, and all questions of daily personal

duty are the predominant themes of thought and of prayerful study. In this life, God Himself, as the source of all being, purity and blessedness, is the central and supreme object of the heart's deepest affection and longing, so that its impassioned cry is, *Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee?* And in this life, the will of God, as expressed in His Law of Holiness and Love, is the single, all-inclusive, overruling principle of choice and of action, so that the subjected, believing, obedient man looking ever in the face of God can honestly say, *Thy will, not mine, be done.* And to such an one Christ affirms, *He shall know the teaching; We will love him, and come unto him; and, He that shall lose his life for My sake shall find it.*

2. The False Self-Centered Life.

The exact contrast to the true, at every point. Self is the only reality. Self alone is the theme of chief ever-present consideration; the supreme and exclusive object of affection and desire; the ultimate sole end of his daily aims, plans and intense pursuit. God is far from his inmost controlling thoughts and desires, and his life is ordered without reference to the will or the spiritual command of God. In truth, though he may not realize it because of a Christian environment in the household and in society, there is to him no God, or a far-away God indifferent to and in no way related to him. This is really the condition of one who leads a self-centered life in a Christian community.

The effects of that life upon the man himself and upon the community we can but briefly summarize. Upon himself, increasing detachment from and aversion to the God who is his true and eternal life; increasing grasp of the spirit of selfishness, narrowing his mental vision of vital truths and realities, dwarfing and crushing out all high and holy, natively human and godlike affections, and all spiritual cravings for satisfying and abiding good; and utter collapse and destruction of all moral capacity for return to God, and for re-engagement in His free, glad and eternally rewarding service. Upon the community, his influence is in the direction of his own sad experience, under the force of his ever-active example, and his positive agency in daily fellowship of word and deed. So that the self-centered man involves in his own downward progress and final destiny all with whom his own selfish interest has led him to make and hold association. Nor can he do other than sow thus widely the seeds of baleful influence, since no life is isolated, no man liveth to himself alone, though he live in utter selfishness. See VI. 464. 5. *Gates.*

We may expand and more fully explain this outline of a Self-centered and a God-centered life from another standpoint, presenting

SELF. Under Two Contrasted Aspects:

1. Self-Exaltation and Self-Pleasing, the State of Man by Nature.

These are concentrated in the term *Selfishness*, or its recent but fit equivalent, *Selfism*, which is the root and essence of *Sin*. In these equivalent terms is described the permanent moral condition of a man whose supreme and ruling estimates, desires, choices and actions are exercised with sole reference to his own gratification or advantage. It is a state of will and heart wherein the spirit and the life of the man has become exclusively and utterly *self-centered*. Such a man neither recognizes nor regards the supreme obligation of Duty to God, and to his fellow-man. His thoughts and purposes, his ambitions and pursuits, are limited to the interests, occupations, gains and pleasures of this brief life. Heedless of God and of the future, he makes no provision for the judgment and the life to come. Such are the men oft referred to by the inspired moralists in Job, Ecclesiastes and the Proverbs, by the Psalmists and Prophets, by Christ in many Parables and warning utterances, and hinted at in the Epistles and the Revelation. In a word, the Bible abounds in the plainest illustrations and pitying denunciations of Selfishness and Selfism, as the source and ever-flowing fountain of moral evil and of its consequent experience of abiding misery.

We can only note a few texts and points of so broad a theme, in aid of the reader's larger investigation: Hosea 10: 12. Read carefully VII. 365-367, 410. James 4: 4-7. XI. 635, 636. Touching self-conceit and vainglory. Prov. 3: 5, 7. VI. 248. Prov. 26: 12. VI. 404, 405. Prov. 27: 2. VI. 407, 408. Gal. 5: 26. Desire of "vainglory" leads to "provoking and envying one another." XI. 408. Touching self-pleasing. Rom. 15: 1-3. We ought not to please ourselves. XI. 271. Phil. 2: 21. XI. 455. 2 Tim. 3: 2. XI. 537. Self-seekers are self-losers and self-destroyers, according to Christ's word. Luke 17: 33. Whosoever shall seek to gain his life shall lose it. Matt. 16: 26. For what shall a man be profited, if he shall gain the whole world, and lose his own soul? Prominent illustrations: Saul, III. 356. Absalom, Ahithophel, Haman, Judas and Ananias. Amos 6: 1. Woe to those at ease. IX. 422.

2. Self-Surrender and Self-Denial, the State of Renewed Man by Grace.

This is a complete reversal of man's normal moral state, and, on the human side, is the sole remedy and relief from the disastrous effects of moral evil. It means a radical change in the supreme center of thought and desire, of aim and action, from self to God.

Self-Surrender is simply Rightful and Reasonable Submission to God.

It is rightful and reasonable, since God is the Author and Sustainer of our being, as our condition of conscious absolute dependence assures us; since He is the Ruler of our spirits, as the conscience within us unwaveringly affirms; since He sustains the higher characters and dearer relations of Father, Redeemer by voluntary suffering and self-sacrifice, and Renewer and Sanctifier. And these sublime relations, with their inestimably precious effects, not only make the response of Submission rightful and reasonable, but they exalt and ennoble the gladly self-humbled and submitting spirit. By no other act can man, in his state of nature, more honor and glorify God than in his displacing of Self by the enthronement of God in the Person of the Kingly Saviour, Christ, in heart and will and life.

Hence the foremost command of God in all His word is, Submission and Obedience. Upon its honest, prompt and hearty acceptance all hope and all promise of blessing is conditioned and realized. Of this fact, the testimony of Scripture is uniform and abundant. Upon every page of Israel's history, by Moses and Joshua, by Samuel and all the faithful Kings and Prophets, we read this one demand: "Obey My Voice!" And the record everywhere reveals blessings following submissive obedience, and afflictions attending willful disobedience. "Be not stiff-necked, as your fathers were, but yield yourselves to the Lord," was the message of Hezekiah, which expresses the substance of God's demand through all the centuries of Old Testament history. 2 Chron. 30:8. VII. 340.

James 4:4, 7, 10. Submit yourselves unto God. Humble yourselves in the sight of the Lord, and He shall lift you up. XI. 636, 637. 1 Pet. 5:5, 6. Humble yourselves under the mighty hand of God, that He may exalt you in due time. XI. 667. Also read Ps. 119:94. V. 325, 326. Ps. 131. V. 406-409. Prov. 16:32. VI. 343-345. VII. 416. IX. 628, 642.

Self-Denial Adds to Surrender the Positive Element of Resistance to Self.

Self-Sacrifice and Self-Crucifixion (Gal 6: 14. XI. 409, 413) are only more intense equivalent expressions. The deliberate and principled Denial of Self-demands, even to the measure of sacrifice and suffering, springs from and is actuated solely by a ruling principle of unselfish love and devotion to God and to man. Self-sacrifice is an essential precedent and condition of self-control and of self-consecration. In the present circumstances of man's existence, it is a law of spiritual life and progress. Even in mere human associations, it affords the only impressive evidence of an unselfish spirit. By its costly fruits of cheer and help, it commends itself as beautiful, elevating and ennobling, even to a selfish soul. Hence it finds such frequent expression among the earnest injunctions of the Master, whose whole life was its perfect illustration. "Sell thy goods, and distribute to the poor, and follow Me," said Jesus to the rich young ruler, whom for his human excellences He loved. In principle He requires a corresponding sacrifice of all. "If any man would come after Me, let him deny himself." Luke 9: 23, 24. X. 276. 7.

Man's True Glory; the Knowledge, Love, Likeness and Service of God.

Jer. 9: 23, 24. Let not the wise man glory in his wisdom, the rich man in his riches, the mighty man in his might; but let him in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight. VIII. 441-443. 1 Cor. 1: 31. He that glorieth, let him glory in the Lord. Rom. 2: 7. To them that by patience in well-doing seek for glory and honor and incorruption, eternal life. XI. 205. Rom. 5: 3. We glory in tribulations; knowing that tribulation worketh patience, etc. Rom. 15: 17. I have my glorying in Christ Jesus in things pertaining to God. Gal. 6: 13. Far be it from me to glory, save in the cross of our Lord Jesus Christ. 1 Pet. 1: 24. The glory of man as the flower of grass. 1 Pet. 5: 1, 10. A partaker of the glory that shall be revealed. The God of all grace hath called you unto His eternal glory in Christ.

All the above Points lead up to that which is supreme and of immeasurable significance:

Man's Changeless and Immortal Life.

This consists in the endless continuity and expansion of all his spiritual faculties, and of perpetuated and increasing energy for their

larger exercise and development, with results of ever-widening knowledge, affection and service. The essential worth and use of this life is found in its relation to and preparation for the life to come. Everything possessed, experienced, or done on earth has value only as it contributes to the attainment of eternal life. A single statement expresses and exhausts the substance and significance of this final and vital Point:

The Incarnate, Atoning, Risen and Glorified Christ is the Source and the Giver of Man's Perfected and Abiding Life.

To vitalize the dead human soul by deliverance from death-producing sin, to bring into the spirit a new Divine life by His Holy Spirit, to nourish that life and re-enforce its energies by "daily Divine renewing in the inner man," in order to the working out of the fruits of righteousness on earth to the glory of God, and to ripen and mature the renewed spirit into a final condition of perfected likeness to God, so that the sanctified man might be welcomed to the freedom and the privileges of the child in the Father's heavenly household, all this Christ Himself declared to be the blessed purpose and end for which He came, and died, and rose again to reign in glory. And this is the central cardinal theme of all His authorized and inspired interpreters. Such is the high, glad destiny of Man as a believer in Christ, saved and glorified by Grace. But the Theme is incomplete without reference to the alternative destiny which awaits the willfully unbelieving man:

Man's Irreparable and Enduring Shame and Loss.

Christ's own words produce the clearest conviction and deepest impression. He charges the final death of the soul, the *second* death, to the man's determined withdrawal from and rejection of His loving call. "I am come that ye may have life in abundance." "Ye will not come unto Me, that ye may have life." John 5:40; 10:10. And He it is, the inviting, self-sacrificing, loving Christ, whose declarations concerning the unbelieving man's final destiny are plainest and most awful. Matt. 25:41, 46. Mark 9:44; 10:28, etc. And very strong and impressive are the questions He propounds: Mark 8:36, 37. What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? X. 277.

ENTIRE LIFE A MORAL SOWING AND REAPING.

Conscious, responsible living, before God and among men, implies manifold obligations and imposes definite duties, toward God, toward men, and toward the moral agent himself. Of necessity, therefore, the whole life-period is a moral sowing and reaping, and all are sowers and reapers. Hence, the wide command, Eccles. 11:6. In the morning sow thy seed, and in the evening withhold not thine hand. VI. 509.

"We sow a thought and reap an act;
We sow an act and reap a habit;
We sow a habit and reap a character;
We sow a character and reap a destiny."

Reaping invariably like in kind to the Sowing.

Gal. 6:7. Whatsoever a man soweth, that shall he reap. XI. 410. 2 Cor. 9:6, 10. Soweth sparingly, . . . bountifully, shall reap also. XI. 377. Hos. 8:7. Sow in righteousness, reap according to mercy. IX. 365, 6. Job. 4:8. They that plow iniquity, and sow trouble, reap the same. VI. 36. Prov. 11:19. VI. 303, 4.

Two Diverse Kinds of Sowing, with differing but appropriate Fruit.

1. *To God and Good.* Gal. 6:8. He that soweth unto the Spirit shall of the Spirit reap eternal life. 2. *To Self and Evil.* Gal. 6:8. He that soweth unto his own flesh (to himself) shall of the flesh reap corruption. XI. 411. Prov. 1:31. They eat the fruit of their own way. VI. 240. Prov. 22:8. He that soweth iniquity shall reap calamity. Hos. 8:7. Have sown the wind, reap the whirlwind. IX. 360. Hos. 10:12. IX. 365, 7.

Courage and persistent fidelity in right sowing surely rewarded.

Gal. 6:9. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. XI. 411. Ps. 126:5, 6. They that sow in tears shall reap in joy. Though he goeth weeping, bearing seed, he shall come again with joy, bringing his sheaves. V. 382-385. Prov. 11:18. To him that soweth righteousness a sure reward. VI. 303. Isa. 32:20. Blessed ye that sow beside all waters. VIII. 160. James 3:18. Fruit of righteousness sown in peace, etc. XI. 634.

Every man a Reaper of others' Sowing, and a Sower for others' Reaping.

John 4: 36, 37, 38. One soweth, another reapeth. X. 105. John 12: 24. Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. X. 440.

LIFE'S BREVITY AND FRAILTY.

Gen. 47: 9. Few and evil the days of my life. I. 534. I Chron. 29: 15. Our days are as a shadow, and there is no abiding. III. 492. Ps. 39: 4-6. My days as handbreadths. Every man (Heb.) a breath. IV. 290. Ps. 90: 4-6, 9, 10. Our years as a tale that is told (a sound or sigh). V. 109, 110, 112, 113. Ps. 102: 11. A shadow that declineth. V. 175. Ps. 103: 15, 16. As grass, as a flower of the field. V. 185. Job 7: 6, 7, 9. My days swifter than a weaver's shuttle. My life a breath. As a cloud is consumed and vanisheth. VI. 51. Job 9: 25, 26. Days swifter than a post. Passed away as the swift ships. VI. 65. Job 14: 1, 2. Of few days and full of trouble. A flower is cut down. A shadow and continueth not. VI. 86, 7. Isa. 40: 6, 7. Grass withereth, the flower fadeth. VIII. 206. Isa. 64: 6. All do fade as a leaf. VIII. 372. James 4: 14. Ye are a vapor, that appeareth for a little time, and then vanisheth away. XI. 638. I Pet. 1: 24. XI. 651. I John 2: 17. XI. 687. Isa. 2: 22. Whose breath is in his nostrils. VIII. 29. Micah 2: 10. This is not your rest. IX. 472. Heb. 13: 14. We have not here an abiding city. XI. 615. 2 Cor. 5: 4. In this tabernacle we groan, being burdened. XI. 361. Ezek. 7: 6. IX. 40. Job 37: 21. A mixed experience. VI. 193, 4.

Time to be Redeemed.* Eccl. 9: 7-10. How to live. VI. 497-501. Ps. 90: 12. So teach us to number our days that we may get us an heart of wisdom. V. 111-113. Eph. 5: 15, 16. Look carefully how ye walk, not as unwise but as wise; redeeming the time, because the days are evil. XI. 437. Col. 4: 5. Walk in wisdom toward them that are without, redeeming the time. XI. 483. *Wasted years restored.* Joel 2: 25. IX. 397. *Effect of unveiling the hidden life.* 2 Kings 8: 11. VIII. 215, 216. Uncertainty. Prov. 27: 1. VI. 407. Jas. 4: 13. XI. For LIFE'S PERIODS (Youth and Age), see *Top. An.*, p. 282.

DEATH.

Appointed unto All.

Gen. 3: 19. Unto dust shalt thou return. I. 194. *Appointed to all.* Heb. 9: 27. Appointed unto men once to die. Eccles. 3: 2. A

time to die. VI. 455. Eccles. 8:8. No man hath power to retain the spirit. VI. 490, 1. Eccles. 9:5. Living know that they shall die. VI. 496. Eccles. 12:7. Dust to dust. VI. 515-517. Jer. 16:6. Great and small shall die. 1 Sam. 14:14. We must needs die. III. 428. Deut. 31:14, 16. II. 718, 719, 729. XI. 361. Job 4:20. VI. 39. 16:22. VI. 101.

The Event Determined by God.

Job 30:23. Thou wilt bring me to death. VI. 159. Job 14:5. Number of his months is with Thee. VI. 87. Ps. 68:20. Unto Jehovah the Lord belongs the issues from death. V. 465. John 14:3.

Christ, Victor over Death.

Heb. 2:14, 15. Through death destroyed the power of death. XI. 561, 2. 1 Cor. 15:26. The last enemy destroyed is death. XI. 335. Isa. 25:8. He hath swallowed up death. VIII. 118-121, 9. Isa. 26:19. VIII. 129, 130. 2 Tim. 1:10. Abolished death. 1 Cor. 15:54-57. Swallowed up death in victory. XI. 340. Hosea 13:14. IX. 377. Rev. 21:4. No more death.

Death of Righteous—of Saints.

"Dead with Christ." Rom. 6:8. Col. 2:20. "Dead in Christ." 1 Thes. 4:16. Prov. 14:32. Righteous hath hope in his death. VI. 327. Isa. 57:1, 2. Righteous taken away from evil. He entereth into peace. VIII. 320. Ps. 37:37. Latter end of the upright is peace. IV. 283. 1 Cor. 3:22. Death is yours. XI. 291. Rom. 8:38. Nor death can separate from love of God. XI. 243. Ps. 73:24-26. Afterward receive me to glory. V. 11-14. Ps. 116:15. Precious in the sight of the Lord is the death of His saints. V. 269-276. Rev. 14:13. Blessed the dead who die in the Lord. XI. 759. John 11:25. Though dead yet shall he live. X. 347. John 14:3. I will receive you unto Myself. X. 480. XI. 530 (A. M.). XI. 610, 11. Dying grace. Heb. 2:15. XI. 561. Also VI. 497. VIII. 225.

The Saint's Death a Sleep, with Blissful Awaking.

Ps. 13:3. The sleep of death. IV. 104. 1 Thes. 4:14, 17, 18. Them that are fallen asleep in Jesus will God bring with Him. So be ever with the Lord. XI. 492, 3. Acts 7:60. He fell asleep. XI. 54. Ps. 17:15. Satisfied when I awake in Thy likeness. IV. 129-133.

State of the Blessed Dead.

Immediate and Intermediate. Luke 23:43. To-day shalt thou be with Me in Paradise. X. 546. Ps. 73:24. Thou shalt receive me to glory. V. 11, 275, 6. Phil. 1:21, 23. To die is gain. To depart and be with Christ. XI. 448, 9. Also read XI. 331, 340, 759. X. 349. Isa. 26:19. VIII. 129. Zech. 14:6. IX. 614. Hos. 13:14. 376, 7.

Helpful References and Suggestive Thought.

Job 14:10, 14. Where is He? Shall He live again? VI. 88-90. Death to the aged. Job 5:26. As a shock of corn in its season. VI. 43, 4. Of the strong. Jer. 48. Staff broken. VIII. 568. Condition of the Infant dead. XI. 221. Death by Translation. Enoch and Elijah. I. 225, 6. VII. 159, 160.

The righteous dead still live in their influence. Ps. 112:6. The righteous shall be had in everlasting remembrance. V. 252. Heb. 11:4. Dead, yet speaketh. XI. 597.

God glorified in the manner of dying. John 21:19. By what death he should glorify God.

Further Suggestive Thought. II. 597, 8. 718, 9. 729. Wisdom of preparation. VII. 346-348. Ps. 90:12.

JUDGMENT OF GOD.**1. God's Judgments upon Peoples and Persons on Earth.**

Judgment His "strange work." Isa. 28:21. VIII. 141, 2. Ps. 9:16. Lord is known by the judgments He executeth. IV. 89. Ps. 99:4. Thou executest judgment. V. 163. Ps. 103:6. Executeth judgment for oppressed. V. 182. Prov. 29:26. Every man's judgment cometh from the Lord. VI. 419. Isa. 3:10, 11. VIII. 30. Jer. 23:5. He shall execute judgment in the land. VIII. 505. Rev. 16:17. True and righteous are His judgments. Dan. 7:9-14. IX. 274-277. All His Judgments executed solely in the interest of Righteousness and Mercy, of Man's Redemption. Isa. 26, 9. When Thy judgments are in the earth the inhabitants will learn righteousness. VIII. 127. Isa. 30:18. God of judgment that He may have mercy. VIII. 152. Ps. 101:1. Mercy and judgment. V. 170. Ps. 89:14. Righteousness and judgment the habitation of Thy throne. Mercy and truth go before (as heralds). V. 98. Joel 2:11-14. IX. 395, 396. Isa. 63:4. The day of vengeance was in Mine heart, and the year of My re-

deemed is come. VIII. 365. 6. James 2: 13. Mercy glorieth against judgment. Amos 4: 12. Because I will do this, prepare to meet thy God. IX. 415.

2. Final Judgment; Christ the Judge.

Ps. 9: 8. He shall judge the world in righteousness. IV. 88. Acts 17: 31. XI. 127. Eccles. 3: 15, 16, 17. God shall judge the righteous and the wicked. VI. 462, 3. John 5: 22. Hath committed all judgment to the Son. X. 130. Description of the Judgment. Matt. 25: 31-46. Note the determining principle of vs. 40, 45: Done it . . . did it not unto Me. X. 460. 2 Cor. 5: 10. All made manifest before the judgment seat of Christ. XI. 362. Rom. 14: 10. XI. 268. Heb. 9: 27. After death the judgment. Rev. 20: 11-15. The dead, small and great, stand before God. The books opened. XI. 768-773.

References to the Day of Judgment:

Day of the Lord: Joel 1: 15. *Read IX.* 389-392. Zeph. 1: 14. IX. 526. Isa. 13: 9. Zech. 14: 1. Mal. 4: 5. 1 Cor. 5: 5. 2 Cor. 1: 14. 1 Thes. 5: 2.

Great Day: Rev. 6: 17. Of His wrath. Jude 6. Judgment of the great day.

The Day: Mal. 4: 1. Cometh. Heb. 10: 25. Approaching. 2 Pet. 3: 10. Will come as. 1 Cor. 3: 13. Shall declare it.

That Day: Mal. 3: 17. When I make up My jewels. Matt. 7: 22. Will say, Lord. Matt. 24: 36. Knoweth no man. 2 Tim. 1: 12. Committed to Him against. Vs. 13. Find mercy in. 2 Tim. 4: 8. Crown the Lord shall give me in that day.

Day of Christ: Phil. 2: 16. May rejoice in the day of Christ.

Day of Judgment: Eccles. 12: 14. Matt. 10: 15; 12: 36. Acts 17: 31. 2 Pet. 2: 9. 1 John 4: 7. Jude 6. *Described.* Matt. 25: 31-46. Rom. 2: 5, 6, 16. 2 Cor. 5: 10. Rev. 20: 11-18. XI. 770-773.

RESURRECTION OF THE BODY.

Old Testament. Isa. 26: 19. Dead shall live . . . dead bodies shall arise. VIII. 128-130. Hos. 6: 2. IX. 352. Hos. 13: 14. I will ransom from the grave, redeem from death. IX. 376, 7. Dan. 12: 2. Them that sleep shall awake, some to everlasting life, some to shame. IX. 322.

New Testament. Luke 20: 37, 38. That the dead are raised, even Moses showed. X. 427, 8. John 5: 29. Come forth, unto the

resurrection of life, of condemnation. John 11: 23-26. Thy brother shall rise again. X. 347-349. John 6: 39, 40, 45, 54. I will raise him up at the last day. X. 255. 1 Cor. 15: 12-58. Argument. X. 330-341. Particular statements: Vs. 42-44. Sown—raised—a natural and spiritual body. 388, 9. Vs. 49. Image of Heavenly. 339. Vs. 53, 54, 340, 1. Rom. 8: 11. Shall quicken your mortal bodies. XI. 235. 2 Cor. 5: 1-4. Clothed upon with our habitation which is from heaven. XI. 361. Phil. 3: 21. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory. XI. 461. 1 Thes. 4: 14, 16. If Jesus died and rose again, even so them that are fallen asleep in Jesus will God bring with Him. XI. 492, 3. Rev. 14: 13. Blessed who die in the Lord, they rest, etc. XI. 759. Rev. 20: 12. The dead stand before God. XI. 771. *Order of Resurrection.* 1 Cor. 15: 23, 51, 52. *See comment, Top. An., p. 456, 7.*

IMMORTALITY, ETERNAL LIFE.

Old Testament Intimations:

Gen. 37: 35. I. 493. Ps. 16: 8-11. Thou wilt show me the path of life. In Thy right hand there are pleasures for evermore. IV. 121-125. Ps. 17: 14, 15. I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness. IV. 129-133. Ps. 41: 12. Thou settest me before Thy face forever. IV. 308. Ps. 49: 14, 15. God will redeem my soul from the power of Sheol, for He shall receive me. IV. 352. Ps. 73: 24-26. Shalt receive me to glory. God is my portion forever. V. 11-14. Ps. 112: 6. V. 252. Job 14: 7-12. VI. 88, 89, 90. Job 19: 25-27. After my skin, even this body, is destroyed, then without my flesh I shall see God. VI. 110-115. Eccles. 3: 11, 15, 21. He hath set eternity in their heart. God seeketh again that which is passed away. VI. 459, 460, 462-466. Eccles. 12: 7. The spirit return unto God who gave it. VI. 516-520, 555. Isa. 25: 8. He hath swallowed up death forever. VIII. 118-120. Isa. 26: 19. Thy dead shall live. VIII. 128-130. Dan. 12: 2, 3. Shall awake, some to everlasting life, and some to everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. IX. 322-325. Hos. 13: 14. I will ransom them from the power of the grave; I will redeem them from death. IX. 376, 377.

New Testament Affirmations:

Words of Christ. Matt. 19: 29. Shall inherit eternal life. Luke 18: 30. Shall receive in the world to come eternal life. John 3: 16, 36. Not

perish, but have eternal life. He that believeth on the Son hath eternal life. John 4:14. John 5:24, 25. He that heareth and believeth hath eternal life. John 6:47. He that believeth hath eternal life. John 11:24, 25. He that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. John 14:3, 19. I will receive you unto Myself; that where I am, there ye may be also. Because I live, ye shall live also. John 17:24. I will that where I am they also may be with Me. Luke 23:43. Verily I say unto thee, To-day shalt thou be with Me in Paradise. X. 341.

Apostolic Writers. Rom. 8:38, 39. Neither death nor life, nor things to come shall be able to separate us from the love of God which is in Christ Jesus our Lord. XI. 243. 1 Cor. 15:21, 22, 49, 53, 54. As in Adam all die, so also in Christ shall all be made alive. As we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. Then shall come to pass the saying that is written, Death is swallowed up in victory. XI. 341. 1 Thes. 4:17. The dead in Christ shall rise . . . to meet the Lord; and so shall we ever be with the Lord. 2 Tim. Christ Jesus, who abolished death, and brought life and incorruption to light. XI. 530. Rev. 14:13. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them. XI. 759. Rev. 21:3, 4. Behold, the tabernacle of God is with men, and He shall dwell with them; and death shall be no more, neither mourning nor pain any more; the first things are passed away. XI. 778.

Immortality would seem to be a necessary implication from man's structural likeness to God. From the marvelous gifts of intelligence, affection, a sense of moral obligation, and capacities for moral action, we must infer that God made man for His own abiding fellowship and service. And this the Scriptures affirm. Another reasonable inference: A being made by God *like unto Himself* He would not suffer to die, much less annihilate. Such a being He would not make for an ephemeral, aimless existence.

See comment, Top. An., pp. 204-207.

MAN AS SPIRITUALLY TRANSFORMED.

*Process and Results of Transformation Presented
Comprehensively under the Heading*

CHRISTIAN LIFE.

INTRODUCTORY.

1. Scripture Terms Applied to Christian Believers.

Christian, One belonging to Christ (N. T.). Acts 11:26. Disciples called Christians. XI. 82. Acts 26:28. To be a Christian. XI. 172. 1 Pet. 4:16. Suffer as a Christian. XI. 664. Described. 2 Pet. 3:11. XI. 679 (*Hill*).

Disciple, *Taught or trained one.* (In Gospels and Acts.)

Matt. 10:24, 25. Not above . . . as his Master. X. 237. Matt. 12:49. X. 191. John 8:31. If ye continue . . . My disciples. X. 315. John 15:8. Bear fruit, so My disciples. X. 491. Love to brethren a chief test and evidence. John 13:35. X. 474. 1 John 3:14. XI. 693.

Believer, or one that trusteth in Christ (N. T.).

John 3:16. Believeth in Him. X. 90. John 11:25, 26. He that believeth in me shall never die. X. 348. Acts 13:39. By Him all that believe are justified. XI. 97. Rom. 1:16. Gospel power of God to every one that believeth. XI. 199. 2 Tim. 1:12. Know whom I have believed. XI. 531. 1 Pet. 1:8. Believing, ye rejoice. XI. 647. Believer a temple of the Holy Ghost. 1 Cor. 3:16. XI. 290. Also III. 571, 572.

Follower (Imitator) of Christ (N. T.).

Matt. 19:21. Come, follow Me. X. 390. John 8:12. He that followeth Me shall have the light of life. X. 310, 313. Eph. 5:1. Be followers of God, as dear children. XI. 435.

Servant (Slave) of Christ (N. T.).

John 12:26. Where I am, there shall My servant be. X. 441.
John 15:15. I call you not servants, but friends. X. 493.

Righteous, upright (O. T. chiefly).

Ps. 5:12. Lord will bless. IV. 67. Ps. 11:5, 7. IV. 98, 99. Ps. 15:2-5. IV. 113. Ps. 24:4. IV. 189. Ps. 34:15. IV. 257, 8. Ps. 37:30, 31. IV. 282. Ps. 64:10. IV. 434. Ps. 97:11, 12. V. 157, 8, 249, 254. Ps. 146:8. Lord loveth the righteous. Prov. 4:18. Path as light. VI. 266-8. Prov. 14:32. Hope in his death. VI. 327, 8. Prov. 15:29. VI. 334. Prov. 18:10. Is safe. VI. 352. Isa. 3:10. It shall be well. VIII. 30. Isa. 33:15. VIII. 164, 5. Matt. 13:43. Shall shine forth in the Kingdom. Matt. 25:37, 46. Life eternal. X. 462. (All "great and precious promises.")

Good Man.

Prov. 12:2. Shall obtain favor of the Lord. Prov. 13:22. Leaveth inheritance to his children's children. VI. 317. Prov. 14:14. Shall be satisfied from himself. VI. 323. Acts 11:24. Full of faith and the Holy Ghost. XI. 82. 2 Kings 4:9. Man of God. VII. 178. *Godly*. Ps. 12:1. IV. 100. Ps. 86:2. V. 80. 2 Pet. 2:9.

Saints. *Set apart. Holy, Beloved, or Gracious Ones.* (The term most frequently used in both Testaments.)

Passages full of helpful promise: 1 Sam. 2:9. III. 251. Ps. 16:3. IV. 118. Ps. 31:23. IV. 235. Ps. 34:9. IV. 254. Ps. 52:9. IV. 379. Ps. 79:2. V. 48. Ps. 85:8. V. 75, 6. Ps. 89:5, 7. V. 96. Ps. 97:10. V. 157. Ps. 106:16. V. 212. Ps. 116:15. V. 269-276. Ps. 132:9, 16. V. 412, 3. Ps. 145:10. V. 473. Ps. 148:14. V. 496. Ps. 149:1, 9. V. 497, 499. Dan. 7:18-27. IX. 279. Zech. 14:5. IX. 614. Matt. 27:52. X. 551. 1 Cor. 1:2. Called to be saints. XI. 278. 1 Cor. 6:2, 3. Shall judge world, angels. XI. 296. Eph. 4:12. Perfecting of. XI. 429. Eph. 5:3. As becometh. XI. 436. Phil. 4:22. XI. 466. Col. 1:12, 26. Inheritance of. XI. 469, 471. 2 Thes. 1:10. Glorified in His Saints. XI. 498, 9. Jude 3. XI. 709.

Children, or Sons, of God.

Ps. 103:13. V. 183. Rom. 8:15-17, 21. XI. 236-238. 1 Pet. 1:14. XI. 649. Matt. 5:9, 45. X. 147, 154. Luke 20:36. X. 428. Gal. 3:26. XI. 400. Gal. 4:6. XI. 402. Phil. 2:15. XI. 454. 1 John 3:1, 2. Behold what love, . . . that we should be called children of God. . . . Now are we. XI. 690.

2. Christian Life a Period of Education for Future, Perfected Being, involving a process of discipline, training and testing unto the end.

Some Characteristics and Processes as represented under familiar figures, showing hardships, temptations, perils and obligations, with methods of meeting, fulfilling, enduring and overcoming.

Life as a Warfare; the Christian as a Soldier.

Opposing and assaulting powers: The Flesh, or the old nature in life-long conflict with the new. 1 Pet. 2: 11. James 4: 1. Fleshly lusts which war against the soul. XI. 635, 654. Supreme devotion to worldly associations and interests. Rom. 12: 2. Conformed to this world. XI. 257. 2 Cor. 6: 14-18. Come ye out from among them. XI. 369. Powers of darkness. 2 Cor. 10: 3-5. XI. 380. Eph. 6: 11, 12. Against the wiles of the devil. Against rulers, etc. XI. 442, 3. James 4: 7. Resist the devil. XI. 637. 1 Pet. 5: 8, 9. Resist steadfast in the faith. XI. 668. Rom. 16: 20. God shall bruise Satan under your feet. XI. 275. The Soldier's Armor. Eph. 6: 14-17. Helmet (the hope of, 1 Thes. 5: 9), Salvation; Breastplate of righteousness (faith and love, 1 Thes. 5: 8); Shield of faith; Girdle (binding all together), truth; sword of the Spirit, the Word of God. XI. 443, 4. Divine Orders and Counsels; 2 Tim. 2: 3, 4. Suffer hardship as a good soldier of Jesus Christ. XI. 533. 1 Tim. 1: 18. War a good warfare. 1 Tim. 6: 12. Fight the good fight of the faith, lay hold on eternal life. XI. 526. 2 Tim. 4: 7. I have fought the good fight. Watching and Waiting in Trust and Prayer, and standing fast in the good fight, is the order and detail of the Christian Soldier's duty. Loyalty to truth and duty, and devotion to the Sovereign and to the interests of the Kingdom, are the principles that inspire and sustain him in the discomfort and weariness of camp and march, and in the sacrament of conflict. 1 Cor. 16: 13. Watch ye, stand fast in the faith, quit you like men, be strong. XI. 344. Eph. 6: 10, 11. Be strong in the Lord. Put on the whole armor of God. XI. 442, 3. O. T. Texts: Ex. 14: 13. 2 Chron. 20: 15-17. VII. 294. 2 Sam. 10: 12. III. 407. 1 Kings 2: 2. III. 481. Josh. 1: 6, 8. III. 38, 40. Christ the Captain. Josh. 5: 14. III. 58-60. Heb. 2: 10. XI. 560.

Life as a competitive Contest; the Christian as an Athlete, seeking the crown-laurel in the Games.

Chief passages and points: 1 Cor. 9: 24-27. XI. 307. Phil. 3: 12-

14. XI. 459, 460. Heb. 12: 1, 2. XI. 603-605. 2 Tim. 2: 5. XI. 533. 2 Tim. 4: 7. XI. 541. Allusions: Gal. 2: 2; 5: 7. Phil. 2: 16.

Life as a Journey or Pilgrimage; the Christian a Pilgrim, Sojourner.

Lev. 25: 23. II. 425. Ps. 39: 12. IV. 294. Ps. 119: 19. V. 296. Ps. 119: 54. V. 310, 311. Heb. 11: 13. XI. 599. 1 Pet. 2: 11. XI. 654.

Life as a Trust, Stewardship to be Accounted for; the Christian a Trustee, Tradesman, Steward.

Luke 12: 42, 48. X. 199, 200. Luke 16: 2-4, 11. X. 373-375. Luke 19: 13. X. 402. 1 Cor. 4: 1, 2. XI. 292. 1 Thes. 2: 4. XI. 487. 1 Tim. 6: 20. 2 Tim. 1: 12-14. 2 Tim. 4: 7. Kept the faith. 1 Pet. 4: 10. Job 34: 11. VI. 179.

Life as a Witnessing or Testimony for God, for His truth and His claims. The Christian a Witness in life and character, an Epistle of Christ, a Light-bearer.

Ps. 66: 16. IV. 444. Isa. 43: 10. Ye are My witnesses. VIII. 226. Luke 24: 48. Acts 1: 8. X. 580. Acts 4: 13, 33. XI. 10, 32, 36. 2 Cor. 3: 2, 3. Epistle of Christ. XI. 353. Matt. 5: 14-16. Ye the light of the world. X. 147, 8. Phil. 2: 15. Lights in the world. XI. 454. 1 Thes. 5: 5. Sons of light. XI. 495.

Other Minor Figures applied to Believers.

Members of Christ's Body. Eph. 5: 30. *Temple of God.* 1 Cor. 3: 16. *Builders.* Matt. 7: 24. X. 169. 1 Thes. 5: 11. XI. 495. "Living stones in a Spiritual house." 1 Pet. 2: 5. XI. 653. "*Kings and Priests unto God,*" implying the highest service as well as place. 1 Pet. 2: 5, 9. Eph. 2: 20-22. XI. 421. Rev. 1: 6. XI. 653. *Citizens of heaven.* Phil. 3: 20. XI. 461. *Fellow Helpers.* 3 John 8. Phil. 4: 3.

In all these Relations and Conditions God's guidance, help and deliverance are assured to the Christian.

CHRISTIAN EXPERIENCE. I. Inauguration. II. Progress. III. Assured Results and Limitations.

I. Inauguration of the New Spiritual Life. The Agents, Means and Results of the Vital Change in Spiritual Character and Condition: The Agents are God, Whose action is efficient and initiative, and Man, whose agency is conditional and responsive. The

Means are the Revealed Word made clear and impressive by the Holy Spirit, together with man's heedful attention, willing reception and heartfelt response to its gracious requirements. The Results are man's turning back to God by reversing the course of his life-controlling estimates, affections, desires and choices, from self-loving and seeking to supreme love and devotion to God; this reversal achieved only and surely under the efficient leading and drawing of the Holy Spirit. The Scriptural terms applied to man's action in this radical change are *Metanoia* (misrendered Repentance), meaning *change of mind, heart, will, life* and Conversion, or *turning back* to God, both of which, the inward change and the actual turning, are demanded by God from man as his own willing act. The efficient, vital influence of the Holy Spirit in the renewal and transformation of the willing human spirit, is Scripturally represented under the terms Regeneration, or New Creation from above.

Man's part in the process of Spiritual Transformation:

Attention to and reflection upon the truth "able to make wise unto salvation." Ps. 119: 59. I thought and turned. V. 312. Isa. 55: 2, 3. VIII. 301. Heb. 2: 1. XI. 559. Glad reception and heart belief of this truth, under the illumining power of the Holy Spirit. Acts 16: 14. Whose heart the Lord opened to give heed unto the things spoken. XI. 113. Decision to surrender mind, heart, and will, under the same gracious influence. Acts 9: 6. What wilt Thou have me to do? XI. 63, 171. Luke 15: 17-20. X. 370. X. 650, 1. Vs. 22. Coincident with the choice or decision, and under the same gracious influence, is the *act* of penitent surrender, the actual change of mind or "*metanoia toward God*" (Acts 20: 21), together with "*faith toward the Lord Jesus Christ.*" This *faith*, which is also a vital element in man's "working," means heart confidence in Christ the God-man, and reliance upon His one perfect sacrificial offering for sin, whereby the trusting man is pardoned and the pardoned man is justified by God Himself as against all demands of a holy but broken law, and is henceforth to be reckoned and treated as righteous, by reason of the righteousness of his Divine Ransomer and Substitute. While justification is "the formal act of God by which one is admitted to the Christian life," yet faith, the condition of this admission, is developed and exercised under a Divine leading and influence. So it is that in all stages of the great spiritual transformation, man's part is performed under the gracious breathings, the helpful suggestions and the prompting appeals of the Spirit of God. Repentance and Faith fully treated on pages 74, 78.

Work of the Holy Spirit,

crowning His illumining and drawing influence, in the production of a vital spiritual change in the willing, penitent, believing man. This is explicitly declared in the words, "born anew, or from above," "born of the Spirit." John 3:3-8. X. 88. Titus 3:5. Renewing of the Holy Ghost. XI. 551. VII. 201. Ezek. 11:19; 36:26. IX. 56, 155-157. 1 Cor. 5:17. New creation. XI. 365. 1 Cor. 6:11. Sanctified, justified in name of Christ and by the Spirit. XI. 297. Through the truth, acting upon the reason, conscience and heart. 2 Thes. 2:13, 14. Chosen to salvation, through sanctification of the Spirit, and belief of the truth. XI. 502. James 1:18. XI. 624. 1 Pet. 1:23. Begotten through the word of God. XI. 651. See SANCTIFICATION, p. 89.

Effects Divinely Wrought

in the changed believing man by reason of God's Acts of formal Justification and spiritual Regeneration, comprising all precious and satisfying elements of heart-experience. Paul calls them the "Fruit of the Spirit." Gal. 5:22, 23. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. XI. 407, 8. Rom. 8:7. XI. 234. Col. 3:12-15. XI. 479. 1 Pet. 1:3-9. XI. 645-648.

II. Continuity of the Renewing or Sanctifying Process, and Progress of the New Created Spiritual Life.

Here also are the same *Agents* and *methods of action*, the same demand of God to "work out our own salvation," "to keep ourselves in the love of God" (Jude 21), and the same sure pledge that "God worketh in us to will and to do," Phil. 2:12; that He will "shed abroad His love in our hearts by the Holy Spirit." Rom. 5:5. So with reference to purity. 1 Tim. 5:22. 1 Pet. 1:22. Rom. 8:13. And to perfection. Matt. 5:48 and Heb. 13:21. Here also the same *means*, the *Word* of truth, through which we are sanctified. John 17:17. X. 536. 1 Pet. 2:2. XI. 653. 2 Pet. 1:4. To the word may be added the ordinances of worship, the opportunities of fellowship and effects of service, which pertain to the new Christian Life. Worship, Fellowship and Work, like the truths and promises of the Word, not only bring privilege and blessing, but in their daily practice are eminent means of spiritual growth, progress and efficiency, by stimulating all high and holy desires, affections and aims to more vigorous and fruitful exercise and to larger results. Furthermore, we know that spiritual life, like all other life, is dependent upon its own unceasing energy and productiveness. James 2:26. As the body apart

from the spirit is dead, so faith apart from (its own proper) works is dead. Matt. 7:16; 21:20.

Hence the *Divine command to activity, growth, progress in the Christian life* finds direct, full and frequent expression under manifold forms and often with promise attached. Ex. 14:15. Go forward. II. 48. Hosea 6:3. Follow on to know the Lord, and He shall come to us, etc. IX. 353-355. 2 Pet. 3:18. Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. XI. 679, 680. Eph. 4:16. Grow up in all things into Christ. XI. 429, 430. Phil. 3:13, 14. Forgetting the things behind and stretching forward to the things before, press on toward the goal. XI. 459, 460. Heb. 6:1. Press on to perfection. XI. 574. Col. 1:10. Increasing in knowledge of God. XI. 469. 1 Thes. 3:12. Increase and abound in love. 2 Thes. 1:3. Faith groweth exceedingly. Jer. 12:2. Grow, bring forth fruit. VIII. 452. John 15:5. He that abideth in Me bringeth forth fruit. X. 489. Judges 8:4. Faint yet pursuing. III. 220. 2 Pet. 1:5-8. XI. 671, 2. Phil. 4:8. XI. 464. XI. 661. 2d parag.

Accompanying these Divine commands to movement and progress we find many promises and encouragements of the sanctifying Spirit in behalf of the earnest, though weak and weary, Christian. Deut. 33:25. As thy days, so shall thy strength be. II. 735. Job 17:9. Wax stronger and stronger. VI. 103. Ps. 84:7. They go from strength to strength. V. 69. Ps. 103:13, 14. Pitieth, remembereth that we are dust. V. 183, 4. Matt. 26:41. Spirit willing but the flesh weak. James 1:5. Upbraideth not. 1 Cor. 10:13. Will with the temptation also make the way of escape, that ye may be able to endure. XI. 310. 2 Cor. 4:16. Our inward man is renewed day by day. XI. 360. 2 Cor. 3:18. Transformed into the same image from glory to glory by the Spirit. XI. 355. 1 Thes. 5:23. The God of peace Himself sanctify you wholly. XI. 497. Isa. 40:31. They that wait upon the Lord shall renew their strength, shall run and not be weary. VIII. 211, 2. Matt. 25:29. Unto every one that hath shall be given, and he shall have abundance. Other and abounding texts: Deliverance. Ps. 41:1; 91:14, 15. 2 Cor. 1:10. 2 Pet. 2:9. Guidance. Ps. 32:8; 48:14; 73:24. John 16:13. Girding. Ps. 18:32, 39. 1 Pet. 1:5. Indwelling. John 14:17. Rom. 8:11. 1 Cor. 3:16. 2 Cor. 6:16. Eph. 3:17. 2 Tim. 1:14. The Holy Spirit's "daily renewing" enlarges the believer's knowledge of the heart of God as revealed in the willing Self-offering of His Son. And the Spirit's inwrought conviction of the "love of God in Christ Jesus" imparts fervor and steadfastness to the believer's faith and love, and thus increases his spiritual growth and fruitfulness.

III. Assured Results. Present Limitations.

Complete Attainments, Present and Abiding.

(1) *Justification*, God's own act, whereby the believer in Christ has an accepted standing before the holy Law, is reckoned and treated as righteous solely through the perfect righteousness and vicarious self-offering of the God-Man Christ Jesus. Rom. 6: 14. Ye are not under law, but under grace. XI. 225. Rom. 8: 1-4. No condemnation, etc. XI. 232, 3. Gal. 5: 18. Fruits of justification. Rom. 5: 1-5. XI. 214-216. See p. 57. (2) *New Creation*, or spiritual re-creation, God's sole act, aiding and assuring man's (metanoia) radical change of mind and life, and efficiently producing the new spiritual life. Eph. 2: 1. John 3: 3, 5. See p. 89. (3) *Adoption*, God's act of restoring to the believing, justified, and renewed man all the privileges and claims of childship. Rom. 8: 14-16. XI. 236. Gal. 3: 26; 4: 4-6. See p. 63. (4) *Present Salvation*, or the Time-stage of Eternal Redemption. No clearly asserted Scripture truth is so imperfectly discerned and so inadequately appreciated, none so feebly grasped and realized, as this. Yet for every end of Christian living and growth this truth demands thorough apprehension and ever instant realization. The Scripture mood and tense always affirm an already accomplished salvation, in sharp contrast with half-hearted expressions of hope and even of prayer, so often heard from the good, here and now really saved. We read only the words "hath" and "are," and they are many. "Hath everlasting life." X. 91, 94. He that hath the Son, hath life. 1 Cor. 1: 18; 15: 2; 6: 11. Ye are saved, sanctified, justified, etc. Eph. 2: 5. By grace ye are saved. 1 John 3: 2, 14. Now are we children of God. Have passed from death unto life. 1 John 5: 12, 13. XI. 701, 2. Col. 3: 3. Our life is hid with Christ. Read first note. XI. 419.

These Assured Abiding Results, Justification by faith, with its fruitage of inward graces of the Spirit, Regeneration or New Creation, Adoption or reacknowledged childship, and Present Salvation, all pertain to Christian Experience as known and consciously realized facts, bringing rest and satisfaction to the soul. But underlying these results, the sole foundation and source of rest and peace, the one vital reality and all-inclusive element of the believing, saved soul's experience here and forever, is the Union or Oneness of Christ and the Believer. This truth of truths is found in many forms of expression, chiefly under the characteristic phrases: In Christ, with Christ, Like Him, Christ in you, etc., and may be summed up, Col. 2: 10. Ye are complete in Him. XI. 474. See pp. 67-69.

Present Limitations of Christian Experience.

Partly from *imperfect knowledge of God and intermitting fellowship with Him*. 1 Cor. 13:12. Now we see darkly, know in part. XI. 326. We fail to "set the Lord always before us" and to "abide" and "commune with" Him, as we may. Hence the measure of our desire and of His giving is reduced, and we are weakened, discomforted and unable to do the good and resist the evil, as we would.

But chiefly are we straitened in spiritual progress and attainment by *imperfect obedience and sanctification*. The heart may be true, the judgment and conscience in accord with God and His law, and the will set to obedience, because the man is "begotten of God and His seed abideth in him" (1 John 3:9), yet so long as the remnants of the old nature still inwardly warring are stimulated and enforced by temptations and tempers without and within, so long the conflict must be carried on by the new nature, and successive conquests of evil and progress in good attained only by the might of Christ and His Spirit exerted in our behalf.

We emphasize and expand this vitally practical theme under the Head:

FLESH AND SPIRIT.

I. Flesh:

The entire Unrenewed Man, including mind, heart, will and body. *Equivalent Terms*: Natural (animal, sensuous) man; Old man (in contrast with New or renewed man); Carnal mind, or mind of the flesh. Comprehensively, the man in whom the intellectual aims and pursuits, the emotional and passionate nature, the motives and choices of the will, and the bodily appetites, are all supremely directed and exercised in the exclusive interest and gratification of self, in utter disregard of God, and in disobedience of His Law of righteousness and love.

John 3:6. Born of the flesh is flesh. X. 88. Rom. 8:5. They after the flesh mind the things of the flesh. XI. 234. Rom. 7:18. In my flesh dwelleth no good thing. XI. 225-231. 1 Cor. 2:14. Natural man receiveth not the things of the Spirit. XI. 287. Jude 19, 23. Sensual, having not the Spirit. XI. 710. Eph. 2:3. Doing the desires of the flesh and of the mind. XI. 419. 1 John 2:16. Lust of the flesh, etc. XI. 687. 2 Cor. 7:1. Filthiness of the flesh. XI. 369.

Rom. 3:20. No flesh shall be justified. XI. 209. Gal. 2:16.

Rom. 8:6, 8, 13. Carnally minded is death. If ye live after the flesh ye shall die. XI. 234. Rom. 7:5. In flesh the motions of sin, fruit unto death. Gal. 6:8, 14. Soweth to flesh reap corruption. XI. 409, 411.

Works of the Flesh. Mark 7:21, 22. Evil thoughts, fornications, thefts, murders, adulteries, covetings, wickednesses, deceits, lasciviousness, an evil eye, railing, pride, foolishness—all these evil things proceed from within. Gal 5:19. The works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, wrath, strife, heresies, envyings, murders, drunkenness, revelings, and such like. XI. 406, 408. Col. 3:5-7. Titus 3:3.

[The Scriptures make the clearest distinction between *body* and *flesh*, representing the former as the work of God and the temple of the Holy Ghost, but the latter as the perversion of a nature in itself originally good, as the selfish, sinful principle. *P. Schaff.*]

II. Spirit:

As used in antithesis with flesh, refers to the man renewed by the Holy Spirit, and includes the entire intellectual, emotional and moral nature. Hence the equivalent terms: New Man, New creature or creation, Spiritual and Spiritually minded, or having the mind of the Holy Spirit.

John 3:6. Born of the Spirit is spirit. X. 88. Rom. 8:1-5. Walk after the Spirit. Mind things of the Spirit. XI. 232-234. Eph. 2:10. Created in Christ Jesus. XI. 421. Eph. 4:24. The new man, created in righteousness and holiness of truth. XI. 432, 3. 2 Cor. 5:17. In Christ a new creature (creation). XI. 365. Gal. 6:15. New creature. XI. 413. Gal. 5:23, 24. Crucified the flesh. XI. 405-408. Rom. 6:6. Old man is crucified. XI. 224. Col. 3:9, 10. Have put on the new man. XI. 478. Heb. 6:4. Made partakers of the Holy Ghost. 2 Pet. 1:4. Partakers of the Divine nature.

Rom. 8:7. To be spiritually minded (to have the mind of the Spirit) is life and peace. XI. 234. Rom. 8:13. If through the Spirit ye mortify the deeds of the body ye shall live. XI. 235.

Fruit of the Spirit.

Gal. 5:22, 23. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. XI. 407, 8. Under form of command. Col. 3:12-15. A heart of compassion, kindness, humility, meekness, long-suffering, forbearing and forgiving, love and peace. XI. 479. 1 Pet. 1:3-9. XI. 645-648.

III. Flesh and Spirit:

The Old (Human) Nature and the New (Divinely inwrought) Nature in life-long conflict.

Gal. 5:17. The flesh lusteth against the Spirit and the Spirit against the flesh. XI. 407, 8. 1 Pet. 2:11. Fleshly lusts war against the soul. XI. 654. Rom. 7:15-25. What I would, I do not, what I hate, that I do. XI. 225-231. Matt. 26:41. Spirit is willing, but the flesh is weak. X. 514. 2 Cor. 7:5. Without fightings, within fears. XI. 371. 1 Cor. 9:27. I keep under my body. XI. 307. Gal. 6:14. By the cross the world is crucified to me and I to the world. XI. 409, 412, 413. See V. 165. XI. 478.

The greatest hindrance to the believer's entire surrender and simple trust is the old self. Only as the natural man is crucified with Christ is the new self, the spiritual man, with all his God-given capacities for devotion and service, set free for a complete surrender to God, and offered "as a living sacrifice, holy and acceptable to God" (Rom. 12:1). And though the old self will continue to exert its hindering force upon the new long as the believer lives, still, under the mastering might of "the Spirit of life in Christ," it can be so kept in its crucifixion place and under its sentence of death that it shall never again obtain dominion over him. Sadly true it is that from unwatchfulness and from weakness engendered by past habitual self-indulgence, the believer, under an occasional sore temptation "overtaken in a trespass" (Gal. 6:1), is subjected to the temporary control of the old nature. But so soon as the new nature, under the restoring grace of the creative Spirit, penitently retraces its steps, its power is re-established over the soul through the inworking of the restored Christ-life. In view of these vital facts of his daily experience the believer is called, not only to unsleeping trust and consecration, but to ceaseless vigilance, prayer and resistant struggle at every point of exposure to old weaknesses and temptations. Above all should his supreme unceasing desire, aim and petition be that Christ should fill the place and exert the control of the expelled self within his whole spiritual being. In the precious assuring words of the inspired apostle, that "Christ may abide in his heart by faith and may be formed within him the hope of glory:" that *Christ may be his "life."*

IV. Counsels and Commands.

1 Cor. 6:15, 20. Glorify God in your body. Rom. 13:14. Make no provision for the flesh. XI. 263-265. Col. 3:5. Mortify (make dead)

your members upon the earth. XI. 478. Gal. 5: 16, 18. Walk by the Spirit and ye shall not fulfill the lust of the flesh. XI. 406. Eph. 5: 18. Be filled with the Spirit. XI. 437. If, under the assured help of the Spirit, mind, heart and will are steadfastly engaged in what is pure, right, true and good, all that is wrong, false, impure and evil will be expelled and lose control. Titus 2: 12. Denying worldly lusts, live soberly, etc. XI. 547, 8. 1 Pet. 1: 14. Not according to former lusts. XI. 649. 1 Pet. 4: 2. No longer live in the flesh. XI. 662. Eph. 4: 22, 23. Put away the old man, and put on the new man. XI. 432. Mark 2: 21. X. 224. Col. 3: 5-10. XI. 478. See also XI. 409, 478, 523. Gal. 6: 14. XI. 409. Ps. 38: 19. IV. 287, 8. Ps. 42: 5. IV. 313-315. Ps. 99: V. 165. Ps. 119: 25. V. 298. Rom. 8: 13. If ye live after the flesh ye must die; but if by the Spirit ye mortify (make to die) the doings of the body, ye shall live. XI. 235.

Mortifying, or *making to die*, the flesh; that is, determinedly setting all the energy of the soul into sharp and persistent resistance to the natural motions of self-will and selfish passion excited and developed under the impulse of temptation; putting forth this determined resistance day by day with the desire and purpose, in reliance upon the Spirit of God, of ultimately crushing the very life of the old self-will and the once dominant "fleshly" and worldly "lusts"—*this*, and nothing less than this, is our lifelong work and warfare, a toil and conflict lightened and sustained to the end by the assured inworking of God Himself for present deliverance and ultimate victory. This is our "crucifixion with Christ." Thus, through the accompanying Divine renewing energy, we become "dead to sin" and alive to Christ, so that we can say, "I live, yet not I, but Christ liveth in me."

[If a Christian, you have a double life. There is Christ, with His power, with His Spirit, giving you a nature which is pure and sinless; incapable of transgression, like His own. The new man, that which is born of God, sinneth not, can not sin. But side by side with it, working through it, working in it, indistinguishable from it to your consciousness by anything but this, that the one works righteousness and the other works transgression—there is the "old man," "the flesh," "the old Adam," your own godless, independent, selfish, proud being. And the one is to slay the other! Ah, these words—crucifying, casting out the old man, plucking out the right eye, maiming self of the right hand, mortifying the deeds of the body—they are something very much deeper and more awful than symbols and metaphors. They teach us this—there is no growth without sore sorrow. *Conflict* is the word that defines man's path from darkness

into light. No holiness is won by any other means than this, that wickedness should be *slain* day by day and hour by hour. In long, lingering agony often, with the blood of the heart pouring out at every quivering vein, you are to cut right through the life and being of that sinful self; to get rid by crucifying and slaying—a long and painful process—of your own sinful self. *A. Maclaren.*]

CHRISTIAN CHARACTER.

Character may be defined as both the sum and the product of the mental and moral forces actuating a man's daily living. In other words, Character consists in the aggregate of a man's *life-ruling* estimates, desires, motives, aims and purposes, together with the permanent effects wrought by these (estimates, etc.) in actual living upon the moral and spiritual nature. These effects may be indicated by a man's expressed moral sentiments, tastes and judgments, by his preferences of persons and books, as well as by his deportment and dealings in the home, and in business and social life. The will and the conscience are the immediately determining factors of the product we call character, acting upon real experiences and upon recognized high ideals. The practical point to be noted is that every man builds his own character and is responsible for the result, on one side with the help of God and good men, on the other under the temptation of Satan and evil men. And every man contributes to the building of the character of those with whom he is brought into association. Further, while the building of character is a life-process, at the end of this life the completed structure, good or evil, abides unchanged forever.

Christian character may be defined: the sum of the believer's Ruling Estimates, Desires, Aims and Motives respecting God and Duty. Its elements are supreme reverence and love to God, with an unquestioning submission and consecration to His will. These simple elements interpret the meaning and exhaust the fulfillment of "the first and great commandment, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37-39); while they supply the ground and motive for "the second, which is like unto it, Thou shalt love thy neighbor as thyself." X. 430, 1. These elements of fear and love, of obedience and devotion to God, in actual control of the believer's judgment and heart, conscience and will, constitute the vital roots of Christian character.

And from these spring all fruits in the life demanded by and acceptable to God, and helpful to man. Their substance, too, is infolded in "The Preacher's" summary charge: Eccles. 12: 13. Fear God and keep His commandments, for this is the whole of man. See also Deut. 5: 29; 10: 12; 13: 4. Josh. 24: 14. 1 Sam. 12: 24. Ps. 1: 3. IV. 44, 2d col. Ps. 115: 11. Prov. 3: 7.

CHRISTIAN WALK OR CONDUCT.

This is Christian Character in exercise and development. It is the process of spiritual life carried on by and within the reverent, loving, obedient and consecrated believer. This broad, intensely personal theme is largely treated in both Testaments, (1) in summary statements, and (2) in manifold detailed points of spiritual experience.

1. Summaries of Christian Living: Micah 6: 8. What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God. IX. 483-487. Hosea 12: 6. Turn to thy God, keep mercy and judgment, and wait on thy God continually. IX. 372. Zeph. 2: 3. Seek the Lord, seek righteousness, seek meekness. IX. 529. Isa. 64: 5. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways. VIII. 371. Job 22: 26-29. Delight thyself in God; make thy prayer unto Him. VI. 129-131. Ps. 15: 2-4. Walketh uprightly, worketh righteousness, and speaketh truth in his heart. IV. 113, 114. Ps. 24: 4. 5. Clean hands and a pure heart. IV. 189, 190. See also I. 224, 235. Tit. 2: 12. Denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world. XI. 548. James 1: 27. Pure religion is, to visit the fatherless and widows, and to keep himself unspotted from the world. XI. 626. 2 Pet. 1: 5-8. Adding all diligence, in your faith supply courage, knowledge, self-control, patience, godliness, brotherly kindness, love. XI. 671, 2. Phil. 4: 8. Whatsoever things are true, honorable, just, pure, lovely, of good report, think on these things. XI. 463, 4. Jude 20. Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God. XI. 710. VII. 289.

[A little daily reading of the Word; a little fixed, earnest thought; short but frequent and fervent prayer; the Sabbath solemnities and the Sabbath leisure, with their larger opportunities for spiritual culture—these are the things which, being constantly and con-

scientifically used, will keep the realities that are unseen before the eye of reason through the clear shining of the light of faith, and at the same time will give to them a calm and steady supremacy over the affections of the heart. This is the life of God in the soul of man, and this is the way by which men may retain and increase it by living habitually near to God. *T. Binney.*

He walks in the presence of God that converses with Him in frequent prayer and communion; that runs to Him with all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for all his sins; and that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord and obeys Him as a Father. *Jeremy Taylor.*]

2. Particular Injunctions and Suggestions Respecting Christian Living or Walk:

With God. Gen. 17:1. Walk before Me and be perfect. I. 338. III. 373. Col. 2:6. As ye received Christ, walk in Him, rooted and builded up in Him. XI. 473. 1 John 2:6. As He walked. XI. 686. Rom. 13:14. Put ye on the Lord Jesus Christ. XI. 263. 5. Gal. 3:27. XI. 400. Gal. 5:16, 25. Walk by the Spirit. XI. 405. 6, 8. Rom. 8:1. Col. 1:10-12. Walk worthy of the Lord. XI. 469. 1 Thes. 2:12. Isa. 2:5. In the light of the Lord. 1 Tim. 4:7. Exercise thyself unto godliness. XI. 517. In purity. 1 Tim. 5:22. Zech. 14:20, 21. IX. 619. In truth or sincerity. 2 John 1:4. 3 John 1:4. XI. 703, 5. In love. Eph. 5:1. As children. XI. 435. V. 8. As children of light. 436. X. 289, 388. By faith. 2 Cor. 5:7. XI. 362. With humility. 1 Pet. 5:5. XI. 667. Eph. 2:10. Created in Christ for good works, that we should walk in them. XI. 421. Rom. 12:1. A living sacrifice. XI. 256. 7. IX. 628. Eph. 4:1. Walk worthily of your calling, with all lowliness and meekness, with longsuffering, forbearing one another in love. Eph. 4:16. Grow up in all things into Christ. XI. 427. 9. Phil. 1:27. Let your manner of life be worthy of the Gospel of Christ. XI. 449. Cherish a forgiving, believing and serving spirit. X. 379, 380. Matt. 6:25. Take no thought for your life. [The "taking thought" forbidden by the Master is not foresight or consideration of the future. It is *anxious fretting*. It is *anxious* forethought, and afterthought, too; for men *fret both ways*—for what is past and for what is coming; in every direction; in ways imaginable and unimaginable. *Anon.*] Phil. 4:6. In nothing be anxious, but in everything by prayer, etc.

For Christian Liberty, *see Top. An., p. 280.*

CHRISTIAN WORK OR SERVICE.

Includes all human ministries in the interest of God and His Kingdom, and in man's behalf, as the object of God's love and the subject of His gracious Reign. The obligation to Christian Work and Service has its sole source and finds its single motive in the Law of Holiness and Love, which is eternal in the heart of God. A simple classification of human ministries, therefore, is found in the twofold Summary of that Law as expressed by Christ (referred to p. 101). It includes: (1) Honoring and obeying God by fulfilling the work assigned us in advancing His Kingdom; (2) aiding our fellow-men by every means and method we are able rightly and wisely to employ. In service to God and man every gift received must be fully used. 2 Tim. 1:6. XI. 529. And in this service we are honored by being "workers together with God." 1 Cor. 3:9. 2 Cor. 6:1. XI. 288, 9, 368. Also, Eph. 2:10. Titus 2:14. Created, purified, unto good works. XI. 421, 548.

Serving, or Service, Means Helpfulness to Men,

in every form and measure of help that is reasonable and needful, and that may prove effective. On the plane of mere human association in this life, it includes all the particulars comprehended in the last five Commandments to Israel, not only as stated in their negative form, but as carried to their utmost detail of *positive spiritual* requirement, and as growing out of the varied relations and associations of men with men. More and higher than this, it takes earnest account of God's relations with man for this world and the next, and seeks instrumentally, in all possible ways, to aid in the conversion and the salvation of souls, as well as to lead the saved soul to like helpfulness to others. In a word, it comprises all practicable methods of doing good to men.

James 2:8. XI. 628. This service referred to comprehensively and most frequently by the words, "*Do good.*" Ps. 34:13. IV. 256, 7. Ps. 37:3, 27. IV. 272, 3, 282. Eccles. 3:12. VI. 460, 1. Matt. 5:44. Luke 6:35. X. 154, 5. Gal. 6:9, 10. XI. 411. 1 Tim. 6:18. Titus 3:1. XI. 550. Heb. 13:16. 1 Pet. 3:11. XI. 658. James 4:17. XI. 638, 9. *Service or Helpfulness by sympathy.* Rom. 12:15. Rejoice with . . . weep with. XI. 261. *Illus.* VII. 187, 191-195. Gal. 5:13. By love serve one another. XI. 406. Gal. 6:2. Bear one another's burdens and so fulfill the law of Christ. XI. 410. To fatherless, widow, stranger, poor. Ex. 22:22-24. II. 503. Lev. 19:34. II.

504. Deut. 15: 7-11. II. 504. Ps. 41: 1. IV. 305. To weak, helpless, suffering. Rom. 15: 1, 2. Strong ought to bear infirmities of weak. XI. 271. I Cor. 9: 22. XI. 307. I Thes. 5: 14. Comfort feeble-minded, support the weak. To tempted. Gal. 6: 1. A man overtaken in a trespass, restore, etc. XI. 409. *Comprehensive Injunctions*: Isa. 58: 6-11. Break every yoke, deal bread to the hungry, cover the naked, etc. Then shalt thou call and the Lord answer; shall thy light rise in darkness; the Lord shall guide thee continually and satisfy thy soul. VIII. 330-333. Ps. 126. V. 382-385. Prov. 3: 27-31. Withhold not good, etc. VI. 258-260. Prov. 24: 11, 12. Deliver, etc. VI. 396, 7. Eccl. 11: 12. Cast bread. VI. 507. 8. I Cor. 15: 58. Always abounding in the work of the Lord. XI. 341. I Tim. 6: 18. Be rich in good works, ready to distribute, willing to communicate. XI. 527. Titus 3: 1. XI. 550. Heb. 13: 16. To communicate forget not, for God is well pleased. XI. 616. I Pet. 2: 17. XI. 655. *Neighborly dealing*. Rom. 12: 10. Tenderly affectioned one to another; in honor preferring one another. XI. 259. Rom. 13: 8. Owe no man anything save love. XI. 264. Eph. 4: 25. Speak truth with neighbor. XI. 433. *Illus.* Luke 10: 37. X. 324. Acts 9: 36. XI. 68. Mal. 3: 16. Spake often one to another. IX. 646-648.

True and Acceptable Service, although given directly to men, in its supreme aim and intent is rendered to God.

His pleasure, His purpose, His work is its ultimate end. Moses rendered an almost immeasurable service to Israel, yet he is always called the "servant of God," and as a servant, commended for his fidelity to God in his long and signal ministry to the chosen people. The Apostles, who preached and wrought and suffered in help of men, called themselves "Servants of Jesus Christ." And this work in behalf of men is the only service which Apostles and believers can render to God. God can help man, but man cannot help God. Though we fulfill all of His demands of service, we are "unprofitable servants" (Luke 17: 10). And yet God condescends to make and call us *co-laborers* with Him in His ministry of gracious help for man. More than this, He reckons this working together with Him in behalf of men as actual service or help rendered to Him. Col. 3: 23. Whatsoever ye do, work heartily, as unto the Lord and not unto men. XI. 482. V. 17. In word or deed, do all in the name of the Lord Jesus, p. 480. V. 23. Ye serve the Lord Christ. I Cor. 10: 31. Whatsoever ye do, do all to the glory of God. XI. 313. I Cor. 15: 58. Always abounding in the work of the Lord. XI. 341. Rom. 12: 11. In diligence not slothful, fervent in spirit, serving the Lord. XI. 259,

260. Isa. 61:3, 6. Trees of righteousness, priests of the Lord, ministers of our God. VIII. 356-358. Isa. 62:7. VIII. 360. Josh. 24:14, 19. III. 152-155. 1 Chron. 28:9. III. 489, 490. Matt. 5:16. May see your good works and glorify Father. X. 147, 8. Phil. 2:15, 16. XI. 454, 5. Mark 14:6, 8. X. 406.

Intimations respecting work. Eccles. 9:10. With thy might. VI. 499-501. John 11:9. Twelve hours. X. 345. VII. 351. Hag. 2:4. Be strong and work, I am with you. IX. 541. Neh. 3:10, 23, 28. Every one against his house. VII. 538, 9. Neh. 6:3. Doing a great work. VII. 552-554. Work assigned and Workmen qualified. Ex. 31:1, 2, 6. II. 284-286. The consequence of refusal. Judges 5:23. III. 192. Gal. 6:9. Be not weary in well-doing. XI. 411, 503.

Reward Assured. Ps. 126:6, 7. Sow in tears, reap in joy. V. 382-385. Ps. 90:17. V. 116. X. 199. John 12:26. X. 441. Rom. 2:6. Patient continuance in well-doing, eternal life. V. 10. Glory, honor and peace to every man that worketh good. XI. 205, 6. Eph. 6:8. Good he doeth, the same shall receive of the Lord. Gal. 6:10. Shall reap if we faint not. XI. 411, 2. 2 Thes. 3:13. XI. 503. Heb. 6:10. God (does) not forget your work of love. XI. 576. James 1:22, 25. Be doers. A doer that worketh shall be blessed in his doing. XI. 625. Zech. 4:10. IX. 568-570. Col. 1:10. Fruitful in every good work. XI. 469. 2 Tim. 2:6. The husbandman must first partake of fruits. 2 Cor. 9:8. The Pounds. X. 402. The Talents. X. 458.

Self-Consecration and Self-Sacrifice are further elements of True and Acceptable Service. Rom. 12:1. I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. XI. 256. A large detail of this service is given in the entire chapter. [The force of this word *therefore* transfigures the duty of consecration into an unspeakable privilege. The *mercies* of God! These are the pulse of His absolute authority. His law is great and majestic; but His eternal love in the law is greater and more majestic. *Behrends.*]

The Christ-Life furnishes our Model in Serving. That Life presents the highest ideal of Self-Consecration and Self-Sacrifice, emphasized by its closing events in Gethsemane and the Judgment Hall, and upon Calvary. Hence in the Prophetic picture of these

events (Isa. 52 and 53) Christ is characterized as the Servant of Jehovah, fulfilling the Divine purposes of human Redemption as the Suffering Messiah. And Christ Himself affirms that He "came not to be ministered unto, but to minister (serve) and to give His life as a ransom for many" (Matt. 20:28). All His words and deeds among men abundantly show that His single, unwavering aim and purpose was to serve and to save, to help and to bless men. "I am among you," He said, "as One that serveth" (Luke 22:27). And Peter summed up His earthly career in the words, "He went about doing good" (Acts 10:38). David's life summed up: Acts 13:36. He served his generation according to the will of God. Zeal for God. VII. 227.

The Love of Christ to us is the Sole Effective Motive-Force of True and Acceptable Service. The principle is stated by Paul: 2 Cor. 4:14, 15. For the love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him, who for their sakes died and rose again. Christ's love, both in His incarnate life and in His death as a sacrifice for us, once appreciated and felt, cannot but fill the trusting, faithful soul with a responsive, grateful love, which, in its turn, is constrained to find relief in service to Him by helpfulness to those for whom He died.

Natural affection and mere human sympathy may prompt to helpful action toward others in manifold ways, and such outflow of kindness and aid is to be admired as excellent and desirable. But Christ and His Apostles apply a higher test than mere natural excellence in their setting forth of Divinely acceptable service. According to their teachings, nothing but Christ-love shed abroad as a controlling motive-power in the heart, and a supreme purpose to serve Christ in all ministry to men, can constitute the basis of True and Acceptable Service. "Ye did" or "ye did it not to Me," are the solemn words of judgment, in which the Kingly Judge sets forth this vitally practical fact. And these words find impressive illustration in His interview with the young ruler, whose human excellences were many and exemplary, but who could not stand the high spiritual test applied by the Master. Paul, too, speaks conclusively upon this point in the wonderful 13th chapter of 1st Corinthians. "If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing." Col. 3:17. Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus. XI. 480. 1 Cor. 6:20. XI. 296, 298. Read note

XI. 685. Matt. 5: 16. X. 147. Phil. 2: 15, 16. XI. 454. John 15: 5. He that abideth in Me, and I in him, the same beareth much fruit. X. 490.

Service Alone, Helpful Service to All, in Imitation and in the Spirit of the Master, Presents the Chief Meaning of this Life, as it Affords the Highest, most Ennobling, and most Satisfactory Methods of Action. Our true, inner life is mainly made up of interested work in behalf of others. Its most desirable returns, especially its unqualified and perpetuated joys, come from "doing good," under the conscious impress of the indwelling Spirit of Christ. And these returns are open to all whatever be the measure of knowledge or ability. The Divine vocation to true, acceptable service rests upon every believer. [Every man and woman is called to do that which he or she is fitted to do. In this sphere, at least, obligation is determined and measured by ability. What Christians need to learn is that they are the stewards of God and the servants of Jesus Christ. They are sure to find their places and their work when they are simply anxious to serve the Lord Jesus Christ. To do our very best, and do it to please Him who loved us and gave Himself for us, we are all ordained by the laying on of the palms that were pierced for our salvation. *Behrends*.

Every individual Christian is the center of a circle whose hearts he may touch with a benediction of love. He is a custodian of blessing which he is to impart to others. The noblest life is the one that is given up most unselfishly to serving. *J. R. Miller.*]

Serving a Higher Form of Greatness than Ruling.

True greatness, according to the teaching of Christ, consists not in the possession of riches, rank, or power, nor in mighty conquests, with their high state and wide dominion, but in serving with lowly, helpful spirit. It is tested and proved by Christlike character and deeds of goodness, done with an unselfish spirit. Matt. 20: 26, 27. Whosoever will be great among you, let him be your minister; and whosoever will be chief, let him be your servant. X. 396. Luke 9: 46-48. X. 290. Matt. 23: 11. He that is greatest among you shall be your servant. Jer. 45: 5. Seek not great things for thyself. VIII. 409, 410.

As Service Honors God, so God Honors and Rewards all who Faithfully Serve. 1 Sam. 2: 30. Them that honor Me, I will honor. John 12: 26. If any man serve Me, let him follow Me;

if any man serve Me, him will My Father honor. Rom. 2: 6, 7. God will render to every man according to his works; to them that by patience in well-doing seek for glory and honor and incorruption, eternal life. XI. 205. Rev. 2: 19 (Christ to the Church in Thyatira). I know thy works, and thy love, and faith, and service, and patience. Luke 12: 37, 43. See XI. 322. (A. M.).

Chief and Highest Form of Personal Service is found in

SOUL-WINNING.

In the rendering of service or help to men, the Master is the perfect Exemplar for His followers. His whole earthly ministry consisted in helpfulness in every needful form of service; to the diseased or broken body in healing and restoring, to the stricken heart in sympathy, comfort and rest, to the ignorant, darkened mind in imparting truths respecting personal and social elevation and well-being, and especially in revealing and unfolding the knowledge of God, the obligations and sanctions of Law, the facts of sin and condemnation and the way of the sinner's return to God to be received again to childship and fellowship with Him. "I am among you," He said, "as One that serveth." But the one ultimate highest service, to which all other help was tributary, that which He ever held in view, for which He came to earth, to which He offered Himself a voluntary sacrifice, was "to seek and to save the lost," to give eternal life to the spiritually "dead in sins." So, too, for all the immediate ends of man's personal, family and social elevation and well-being, according to the measure of ability, opportunity and grace given him, the believer is appointed to service. But to him also the highest exercise of Christian service is found in heartfelt, generous, self-sacrificing and persistent efforts to save imperilled souls.

The Wider Commission of the Ascended Christ.

One brief sentence at the end of the Bible, Rev. 22: 17, far exceeds while it sums up the meaning of all others touching this high service. It is the very disclosure and command of the *enthroned* Christ. It is alike explicit and comprehensive. It is addressed to *every believer*, and rests upon *every*

one as a life-long obligation. More specific and individual in its address and its terms than the "Great Commission" to the Church and Ministry uttered at Christ's Ascension, it may be fitly characterized as the *Wider Commission* to each member of the vast body of Christ's disciples. Hence its vital significance demands profound consideration, and its imperious obligation calls for increasing obedience. Full emphasis should be given to its every word: "HE THAT HEARETH, LET HIM SAY, COME!"

And the Call or Message itself is expanded in the words that follow, words which sum up and conclude the entire Revelation from Heaven, of which the Christ of God, the Speaker here, is the sole Revealer: "HE THAT IS ATHIRST, LET HIM COME; HE THAT WILL, LET HIM TAKE THE WATER OF LIFE FREELY!" And this single, life-bringing Message from the heart of a loving, Redeeming God, every Christian believer on earth is charged, as Christ's ambassador, to utter to every soul within reach of hand and voice, with fervent heart-intercession.

The passages in both Testaments which relate to and emphasize the faithful execution of this high commission and Divinely assigned trust are few, but plain and impressive. Isa. 43: 10. Ye are My witnesses. VIII. 226. Prov. 11: 30. He that winneth souls is wise. VI. 307. VII. 181. Dan. 12: 3. They that turn many to righteousness shall shine as the stars forever and ever. IX. 324. James 5: 20. He which converteth a sinner (leadeth him to turn) from the error of his way shall save a soul from death, and shall cover a multitude of sins. XI. 643. Matt. 5: 16. Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven. Phil. 2: 15. Ye shine as lights in the world, holding forth the word of life. 2 Cor. 3: 3. Ye are an epistle of Christ, written with the Spirit of the living God, in tables that are hearts of flesh.

And these passages are confirmed and find large illustration in the urgent and tender utterances of Psalmists, Prophets and Apostles. Ps. 34: 8. Oh, taste and see that the Lord is good. IV. 253. Ps. 66: 16. Come and hear, and I will declare what He hath done for my soul. IV. 444, 445. Personal longing expressed by Moses, Ex. 32: 32. Paul, Rom. 10: 1. The spirit of the soul-seekers, Heb. 13: 17. They

watch for your souls as they that shall give account. See also John 1: 41, 45. Andrew bringing Peter, and Philip bringing Nathanael, to Christ.

Note.—For a large treatment of MISSIONS, in fulfilment of the "Great Commission" to the Church and Ministry, we refer to *Top. An.*, pp. 316-325.

We conclude this extended treatment of the CHRISTIAN LIFE, in its inception, progress, and conditions of Conduct and Service, with a brief series of practical suggestions under the Heading :

WATCH-WORDS OF COUNSEL AND PROMISE, FOR DAILY HELP IN CHRISTIAN LIVING.

Fellowship with God. 1 John 1: 3. Our fellowship is with the Father and with His Son Jesus Christ. XI. 682. 1 Chron. 28: 9, 10. Know God and serve Him with willing mind. III. 481, 489, 490. Ps. 105: 4. Seek the Lord, seek His face evermore. V. 207. Ps. 16: 8. Set the Lord always before me. IV. 120. Ps. 27: 8. Thy face, Lord, will I seek. IV. 207. John 15: 4. Abide in Me, and I in you. X. 490. Jude 21. Keep yourselves in the love of God. Heb. 12: 2. Looking unto Jesus. XI. 604. VIII. 43. 2 Tim. 1: 12-14. Guard that good thing committed to thee through the Holy Ghost who dwelleth in us. XI. 531. Eph. 4: 30. Grieve not the Holy Spirit of God. XI. 434. 1 Thes. 5: 19. Quench not the Spirit. XI. 496. Phil. 2: 5. Have this mind in you which was in Christ. XI. 451. 2 Cor. 10: 5. Bringing every thought into captivity to the obedience of Christ. Ps. 19: 14. Meditation of my heart be acceptable in Thy sight. Ps. 27: 14. Wait on the Lord. IV. 211. Ps. 37: 5-7. Wait patiently for God. VI. 274-278. Ps. 62: 1, 5-8. Wait only upon God. Pour out your heart before Him. IV. 416-420.

Follow right and truth. Isa. 56: 1, 2. VIII. 315. Ezek. 18: 5. Do that which is right. IX. 83. 2 Tim. 2: 22. Follow after righteousness, faith, love, peace. XI. 535. Zech. 8: 19. Love truth and peace. IX. 585. Eph. 4: 15, 25. XI. 429, 433. 1 Thes. 5: 15. Ever follow after that which is good. Phil. 3: 13, 14. Press toward the goal unto the prize.

Be strong. 1 Cor. 16: 13. Stand fast, be strong. Eph. 6: 10. Be strong in the Lord. XI. 442. 2 Tim. 2: 1. Be strong in the grace that is in Christ Jesus. Josh. 1: 6, 9, 18. III. 38, 41, 48. Judges 8: 4. III. 220, 407. Prov. 16: 32. VI. 343. Isa. 40: 29. He increaseth

strength. VIII. 211. Phil. 4:13. Christ strengtheneth me. XI. 465. 2 Tim. 1:7. God has given us power. XI. 529. Eph. 6:11. Put on the whole armor of God. Ps. 31:24. IV. 236.

Keep thyself. Deut. 4:9. Take heed to thyself and keep thy soul diligently. Prov. 4:23. Keep thy heart with all diligence. VI. 269-271. Acts 16:28. Do thyself no harm. XI. 116. 1 Cor. 10:12. Take heed lest he fall. XI. 309. Matt. 26:41. Watch and pray that ye enter not into temptation. X. 513. 1 Tim. 4:16. Take heed to thyself. XI. 519. Ps. 34:13. Keep thy tongue from evil, and thy lips from speaking guile. IV. 255. Avoid bad company and ways. Prov. 1:10-19. VI. 237. Prov. 4:14, 15. VI. 262-266. Prov. 13:20. VI. 315, 6. Phil. 4:8. XI. 463, 464.

Look for guidance. Prov. 3:5, 6. Lean not upon thine own understanding. In all thy ways acknowledge Him. VI. 249-281. Prov. 16:3. Commit thy works unto the Lord. VI. 337. Jer. 6:16. Ask for old paths, the good way, and walk therein. VIII. 427-429. James 1:5, 6. Ask wisdom, in faith. XI. 620. III. 514, 5. Job 23:10. He knoweth the way that I take. VI. 134, 5. Rom. 8:28. All things work together for good. XI. 240, 1. "Teach Thou me." Ps. 24:4, 5. IV. 194. Ps. 27:11. IV. 210. Ps. 143:10. V. 465. VI. 181.

Seek—Seek not. Amos 5:14, 15. Seek good and not evil that you may live. IX. 419. Matt. 6:33. Seek first His kingdom and His righteousness, and all things (needful) shall be added unto you. X. 163. Col. 3:1, 2. Seek, set your mind upon the things that are above. XI. 477. Matt. 6:19, 20. Lay not up treasures on earth, but in heaven. X. 161. John 6:27. Labor not for meat which perisheth, but for the meat which abideth unto eternal life. X. 250, 1. Jer. 45:5. Seek not great things for thyself. VII. 409, 410. Heb. 13:5. Be content with such things as ye have, for He hath said, I will in no wise fail thee. XI. 614. Phil. 4:19. God shall fulfill every need of yours. XI. 465.

Walk worthily. Eph. 4:1, 2, 32. Walk worthily of your calling, with all lowliness and meekness, with longsuffering, forbearing one another in love. Phil. 1:27. Let your manner of life (as citizens) be worthy of the gospel of Christ. XI. 449. Rom. 12:1, 2, 3. Present (your whole selves) a living sacrifice. Be not conformed to this world. Think soberly (of yourself) according (to the measure of God-given) faith. XI. 256-258. Prov. 3:9. Honor the Lord with thy substance, and with the first-fruits of all thine increase. VI. 252-254. Matt. 5:16. So let your light shine.

Dealing with others. Matt. 7:12. All things whatsoever ye would that men should do unto you, even so do ye also unto them.

X. 166. Eccl. 9:7-10. VI. 497-501. Eccles. 11:1, 2, 6. Cast bread upon the waters. In the morning sow, and in the evening. VI. 507-510. Isa. 32:20. Sow beside all waters. VIII. 160. Ps. 126:5, 6. Shall come again rejoicing. V. 382-385. Hosea 10:12. Sow in righteousness, reap according to mercy. IX. 365. Matt. 7:1, 2. Judge not (needless, unjust or uncharitable judgments). X. 165. Gal. 6:2. Bear one another's burdens. XI. 410. Zech. 7:9, 10. Show compassion, oppress not, imagine no evil in your heart. IX. 581, 2. Ps. 41:1. IV. 305. Eph. 4:32. Be kind one to another, tender-hearted, forgiving each other, as God in Christ forgave you. XI. 434. Phil. 2:2-4. Doing nothing through faction, or vainglory, in lowliness of mind counting each other better than himself, not looking each to his own things (alone), but each to things of others. XI. 450. V. 14. Without murmurings and disputings. Rom. 14:13-16, 19, 21. No stumbling-block in another's way. XI. 269. Rom. 15:1, 2. Strong ought to bear the infirmities of the weak. XI. 271, 2. 1 Cor. 8:9-13. XI. 304. Rom. 12:21. Overcome evil with good. XI. 262.

Scripture study. John 5:39. Search the Scriptures. X. 133. 1 Tim. 4:13, 15. Give heed to reading. XI. 518. Ps. 119.

Ever bear in mind the supreme Motive Power of the Christian Life: 2 Cor. 5:14. The love of Christ constraineth us: He died that they which live should no longer live unto themselves, but unto Him, who for their sakes died and rose 'again. XI. 364.

Natural Fruits of a Divinely wrought Christian Life. Expressed in the form of direct practical counsels.

1. Set the Lord Christ always before you, and keep continual thought-communion with Him.

2. Never intermit reverent, studious and prayerful thought upon some truth of the Word of Christ.

3. Keep your soul attent to hear the indwelling Holy Spirit, and ask and look for His constant inworking.

4. Forget all gain or advance already made, and ever press forward toward the goal unto the prize.

5. Take no account of frames or feelings, but ever exercise and magnify faith by fulfilling its appropriate works, and holding fast to the conviction that God will meet your every need, and recompense your toil for Him.

6. Watch, pray and struggle against Temptation and the Tempter. And *believe that God can* and, if rightly sought and leaned upon, *will deliver* from known sin and infirmity, however long and strong the hold it has gotten through weak or willful indulgence.

CHRISTIAN GRACES, THE DIRECT GIFTS OF THE INDWELLING GODHEAD, AS INCITEMENTS AND HELPS TO CHRISTIAN LIVING.

FAITH. Already considered from the human side as the condition of regeneration and restored childship. See pages 78-88. A Grace from the Divine side. Passages showing the co-operation of the Spirit of God in help of man's own act of faith, as in every other spiritual act: Gal. 5:22. Fruit of Spirit, faith. Heb. 12:1. Christ the author and perfecter of faith. Phil. 1:29. To you it is given . . . to believe. Every influence and help God will give to prompt and secure faith except to create it.

HOPE, EXPECTATION, LOOKING FOR.

God its Source and Giver, by Grace. Ps. 42, 43. IV. 310-322. Ps. 71:5. Thou art my hope, O Lord God. IV. 475. Ps. 39:7. My hope is in Thee. IV. 293. Ps. 146:5. Whose hope is in the Lord. V. 480. Ps. 147:11. Hope in His mercy. V. 488. 1 Tim. 1:1. Lord Jesus Christ our hope. 2 Thes. 2:17. Good hope through grace. XI. 503. Ps. 119:114. I hope in Thy word. V. 337.

Allied with Faith, Love, Patience, Joy and Peace. 1 Cor. 13:13. Abideth faith, hope, love. XI. 327. Rom. 15:13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope. XI. 273. 1 Pet. 1:3, 21. Faith and hope in God. XI. 645, 650. Rom. 5:4. Patience worketh experience (evidence by testing) and experience hope. XI. 215, 6. Rom. 15:4. Through patience we might have hope. XI. 272. Hoping and waiting are interchangeably used in the Psalms. Ps. 130:5. I wait, I hope. V. 402, 3. Rom. 8:25. If hope, then with patience wait.

Helmet of Believer's Panoply. 1 Thes. 5:8. For an helmet the hope of salvation. XI. 495.

Fruits or Effects. Rom. 5:5. Maketh not ashamed. 1 John 3:3. That hath hope set on Christ, purifieth himself as Christ is pure. XI. 691. Heb. 6:18, 19. An anchor of the soul, both sure and steadfast. XI. 578. Jer. 17:7. Blessed the man whose hope the Lord is. VIII.

477. Rom. 12:12. Rejoicing in hope. XI. 261. Lam. 3:26. Good that a man hope and quietly wait. VIII. 606, 7. *Illus.* IV. 361.

Its Sublime and Blessed End. Rom. 8:24. Saved by hope. XI. 238. Col. 1:27. Christ in you, the hope of glory. XI. 471. Col. 1:5. Hope laid up for you in the heavens. 1 Pet. 1:3, 4. A living hope by resurrection of Christ unto an inheritance reserved in heaven. XI. 645.

[Our hope is not the glory of heaven, not joy, not peace, not fullness of our wishes nor sweet contentment of the whole soul, nor understanding of all knowledge; it is "Christ our God," "the hope of glory." Nothing which God *could* create is what we hope for; nothing which God could give us out of Himself, no created glory, or bliss, or beauty, or majesty, or riches. What we hope for is our Redeeming God Himself, His love, His bliss, the joy of our Lord Himself, who hath so loved us, to be our joy and our portion forever. *Pusey.*]

The Believer Encouraged and Urged to Hope. Ps. 42:5, 11. Hope thou in God. IV. 313, 317, 332. Ps. 130:5, 8. V. 403. Zech. 9:12. IX. 591. 1 Pet. 1:13. Hope to the end for (set your hope perfectly on) the grace to be brought to you at the revelation of Jesus Christ. XI. 649. Heb. 6:11. Show diligence unto the fullness of hope even to the end. XI. 573, 576. Rom. 15:13. The God of hope fill you with all joy and peace in believing, that ye may abound in hope. XI. 273. 1 Pet. 3:15. Give answer to every man that asketh you a reason for the hope that is in you.

[The journey may weary us, but it is comforting to know that home is real and not far away. We shall overtake those who have gone on, we shall be overtaken by those who follow. The same threshold waits to welcome us all. "All things are working together for good." They who once hoped were not disappointed: they who now hope will not be. This is the constant undertone of Scripture: this the concurrent and swelling testimony of the "great cloud of witnesses" who "have come up out of great tribulation" in the old days of Paul and the older days of Abraham. From the first page to the last, one uniform appeal comes to each of us, saying persistently: "Hope thou in God." *Behrends.*]

LOVE, TO GOD AND MAN.

Deut. 6: 5. Thou shalt love the Lord thy God, etc. II. 207-214. X. 429-431.

Love to God is a heart and life controlling affection toward God, responsive and like in kind to His love toward us. As such controlling force over heart and life, it forgets, denies, sacrifices self whenever and wherever needful for the fulfilling of God's will, and the doing of service to Him in helping His creatures.

Source and Constraining Force of Man's Love to God.

This is the Divinely implanted conviction of God's love, as that love is manifested in Christ's sacrifice. It is a fruit or effect of the Holy Spirit's efficient impression upon man's heart of the infinite and eternal love of God toward men. Rom. 5: 5. The love of God (to sinful men) is shed abroad in your hearts by the Holy Spirit. Gal. 5: 22. Fruit of the Spirit is love. 2 Thes. 3: 5. The Lord direct your hearts into the love of God (that this love may be habitually realized in its constraining force). 1 John 4: 19. We love, because He first loved us. XI. 698. So the Psalmist, 116: 1. I love the Lord because He hath heard my voice and my supplications. V. 264, 265.

[Love is the greatest thing that God can give us, for Himself is love, and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection. It is the old and it is the new and it is the greater commandment, and it is all the commandments; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own reason and all the discourses of wisdom and all the advices of his friends, and without temptation and without opportunity, so does the love of God make a man chaste without the laborious arts of fasting and exterior discipline, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at glory through the very heat of grace, without any other arms but those of love. It is a grace that loves God for Himself, and our neighbors for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from Him may be, and most commonly are, the first motive of our love; but when we are once entered and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense

to spirit, from considering ourselves to a union with God. And this is the image and little representation of heaven; it is beatitude in picture, or rather the infancy and beginnings of glory. *Jeremy Taylor.*]

Effects and Evidences of Man's Love as transformed and made efficient by the Divinely fixed conviction of God's love. *Desires to make requital.* Ps. 116:12. V. 267. Ps. 103:1, 2. V. 179, 180. *Brings strength.* Song 8:6. Love is strong as death. Many waters cannot quench love. VI. 572. *Casteth out fear.* 1 John 4:18. XI. 697. *Evidence of regeneration.* 1 John 4:7. Love is of God, and every one that loveth is begotten of God and knoweth God. *Constrains to a life of consecration to Christ.* 2 Cor. 5:14-16. *Ensures God's care and keeping.* Rom. 8:28. We know that to them that love God all things work together for good. They that are "rooted and grounded in love (the love of Christ controlling their hearts) *know* the love of Christ which passeth knowledge" and are "filled with all the fullness of God." Eph. 3:17-19. John 14:23. Jesus said, If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make Our abode with him.

Love to Fellow-Man.

Thou shalt love thy neighbor as thyself. Lev. 19:18. II. 214-216. Prov. 3:27, 28. VI. 258, 9. Rom. 13:8, 9. XI. 264. Gal. 5:14. XI. 406. James 2:8. XI. 628. As we have often learned, this love of man to men is a vital part and result of His supreme love to God. 1 John 4:20, 21. He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also. XI. 698. John 15:12. This is My commandment, that ye love one another. Matt. 5:4. Love your enemies. 1 Thes. 4:9. XI. 491. 1 Pet. 1:22. XI. 651. Gal. 6:2. XI. 410.

Love to men as brethren the condition as well as evidence of the new spiritual life. This is strongly and variously stated by John. 1 John 3:10, 14. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. We know that we have passed out of death into life, because we love the brethren. XI. 692. 1 John 4:7, 12. He that loveth is begotten of God. If we love one another, God abideth in us, and His love is perfected in us. XI. 695. 1 John 2:10. He that loveth his brother abideth in the light.

The motive and measure of required love one to another.

John 15:12, 9. Love one another as I have loved you. As the Father hath loved Me, so have I loved you. 1 John 4:11. Beloved, if God so loved us, we also ought to love one another. XI. 696. Eph. 5:2. Walk in love, even as Christ also loved you. 1 Thes. 3:12. Increase and abound in love one toward another, and toward all men.

Characteristic Spirit, Methods and Effects of Love to Men.

Chief passage abounding in points and calling for exhaustive study: 1 Cor. 13:4-8. Love suffereth long and is kind; envieth not; vaunteth not itself; is not puffed up; seeketh not its own; is not provoked; taketh not account of evil; rejoiceth with the truth; beareth (covereth) all things; believeth all things; hopeth all things; endureth all things. Love never faileth. XI. 323-325. 1 Cor. 8:1. Love buildeth up. Rom. 13:8, 11. Love worketh no ill to his neighbor; love therefore is the fulfillment of the law. XI. 297. Prov. 10:12. Love covereth transgression. Prov. 17:9. He that covereth transgression, seeketh love. Jas. 5:20. 1 Pet. 4:48. Love covereth a multitude of sins. *Special injunctions bearing upon the above points:* Eph. 4:2, 15. Forbearing one another in love. Speaking truth in love. Eph. 5:13. By love serve one another. Heb. 10:24. Consider one another to provoke unto love and to good works. Forgiveness. Prov. 19:11. VI. 359. 20:22. VI. 366.

Thus it appears that *brotherly love*, which has its source and vital impulse in *supreme love to Christ*, includes the thinking, feeling and acting kindly, considerately and helpfully to *all* whom we touch in life, according to the measure of our ability. It is summed up in fellowshiping with men in order to serve them, as Christ lived and acted among them. Further it appears that the essence and test of genuine philanthropy is found, not in any merely natural sympathy and kindness of heart, but in the soul-controlling force of a supreme love to God, which alone prompts and produces a spirit of unselfish self-sacrifice for others. [Truth and love are two of the most powerful things in the world, and together cannot easily be withstood. *Cudworth.*]

JOY.

Throughout the Scriptures disclosed as the effect of trustful obedience, and the accompaniment of grateful recognition of Divine goodness and mercy. Joy was a prominent element in all the ap-

pointed Feasts of Israel. These were expressly designed as Festivals of Praise, Thanksgiving and Gladness. Indeed, Praise and Joy together constitute the burden of many Psalms, the spirit of every Song, the key-note of saintly expression and experience in the entire O. T. history. And the same design of God, in the production of grateful joy as the result of obedient trust, appears in repeated words of Christ and the N. T. writers. A few texts only can be noted:

Old Testament: Deut. 16:11. Thou shalt rejoice before the Lord thy God. II. 411, 2. Lev. 23:40. II. 421. Deut. 12:18. Rejoice in all that thou putteth thy hand unto. II. 662. Deut. 26:11. Rejoice in all the good which the Lord hath given thee and thy house. II. 675. Ps. 5:11. Those that trust rejoice. IV. 67. Ps. 37:4. Delight thyself in the Lord, and He shall give thee the desires of thy heart. IV. 274. Ps. 97:12. Rejoice in the Lord and give thanks. V. 159. Ps. 118:15. Voice of rejoicing. V. 284. Ps. 149:2. Rejoice and be joyful. V. 497. Isa. 12:3. With joy shall ye draw. VIII. 83. Isa. 41:16. VIII. 216. Neh. 8:10. Joy of the Lord is your strength. VII. 563-565. Hab. 3:18. Yet I will rejoice. IX. 521, 2. Ps. 32:11. Be glad, rejoice, be joyful. IV. 245, 246. Ps. 13:5. IV. 104. Ps. 21:6. IV. 167. Ps. 33:1. IV. 247. Ps. 43:4. IV. 391. Ps. 104:34. V. 202. Ps. 119:111. V. 334. Eccl. 11:9. VI. 511. Isa. 12:3. VIII. 83.

New Testament: John 15:11. That your joy might be full. X. 491. John 16:22, 24. Your joy no man taketh from you. Ask and receive that your joy be full. X. 502. John 17:13. My joy fulfilled in them. I John 1:4. These things we write that your joy may be full. Rom. 5:11. We joy in God, through our Lord Jesus Christ. XI. 218. Phil. 4:4. Rejoice in the Lord always, again (third time) I say, Rejoice. XI. 462. I Thes. 5:16. Rejoice evermore. XI. 495. I Tim. 6:17. Who giveth us richly all things to enjoy. XI. 526, 7. Christ's word, "Be of good cheer." Matt. 9:2. Matt. 14:27. His last word. John 16:23.

Hints as to present enjoyment. Prov. 15:15. Cheerful countenance. Cheerful heart. VI. 332. Prov. 17:22. VI. 348. Eccles. 5:18, 19. VI. 474. Eccles. 7:14. VI. 485. Eccles. 8:15. VI. 494. Eccles. 9:7. VI. 497. 8. Eccles. 11:9. VI. 511, 2.

Alliances of Joy: Righteousness, peace, and joy in the Holy Ghost, as elements of the indwelling kingdom of God. Rom. 14:17.

XI. 269. Hope, peace, and faith. Rom. 15:13. The God of hope fill you with all joy and peace in believing. XI. 273. Love, peace, longsuffering, kindness, goodness, meekness, self-control. Gal. 5:22. XI. 407. Hope, faith, and love, the conditions of joy. 1 Pet. 1:8. XI. 647. *Doing Good*. Eccles. 3:12. Rejoice and do good. VI. 460, 461.

Fullness of Joy, a Final and Abiding Experience. Ps. 16:11. In Thy presence is fullness of joy, pleasures for evermore. IV. 122-125. Ps. 17:15. Satisfied, when I awake, with Thy likeness. IV. 129-133. Jude 24. Faultless before the presence of His glory in exceeding joy. XI. 711.

PEACE.

From God.

Rom. 15:33. 2 Cor. 13:11. Heb. 13:20, etc. The God of Peace. Num. 6:26. The LORD give thee peace. II. 334. Ps. 29:11. Will bless His people with peace. IV. 218-220. Ps. 85:8. Will speak peace. V. 76. 2 Thes. 3:16. The LORD of peace give you peace. XI. 504. Gal. 5:22. Fruit of the Spirit is peace. XI. 407. Covenant of Peace. Isa. 54:10.

[His people may sometimes want peace, when without are fightings and within are fears; but sooner or later, God will speak peace to them; if He do not command outward peace, yet He will suggest inward peace; speaking that to their hearts by His Spirit which He has spoken to their ears by His Word and ministers, and making them to hear joy and gladness. *Henry*.]

Christ our Peace, and Giver of Peace.

Luke 2:14. On earth peace. Isa. 53:5. Our peace on Him. VIII. 281. Micah 5:5. This man shall be peace. IX. 435. Eph. 2:14, 15. He is our peace. XI. 422. John 14:27. Peace I leave, My peace I give. X. 487. John 16:33. In Me, peace. X. 503.

Sources and Conditions of Peace:

Trust. Isa. 26:3. Thou wilt keep in perfect peace, because he trusteth in thee. VIII. 123. Rom. 15:13. Fill with peace in believing. XI. 273. *Being justified*. Rom. 5:1. We have peace. XI. 215. *Love of the Word*. Ps. 119:165. Great peace who love Thy law. V. 354. *Following paths of Wisdom*. Prov. 3:17. Her paths are peace. *Rightness of life*. Isa. 32:17. Work of righteousness is peace. VIII.

151, 152, 160. Isa. 48:18. VIII. 253. James 3:18. Righteousness sown in peace. XI. 634. *Spiritual-mindedness*. Rom. 8:6. To be spiritually minded is peace. XI. 234. *Kingdom of God in the heart*. Rom. 14:17. Kingdom is righteousness, peace, and joy in Holy Ghost. XI. 269. *Praise and Peace*. Isa. 57:19. VIII. 325, 6.

Present and Ultimate Returns.

Phil. 4:6, 7. Keep your hearts and minds in the knowledge and love of God. XI. 463. Ps. 37:37. The latter end is peace. IV. 283. Isa. 57:2. Enter into peace. VIII. 321. See REST, *Top. An.*, p. 447.

To be Sought and How.

Ps. 34:14. Seek peace and pursue it. IV. 257. Job 22:21. Acquaint thyself with God, and be at peace. VI. 128. Zech. 8:19. Love truth and peace. IX. 585. Col. 3:15. Let the peace of God rule in your hearts. XI. 479. Isa. 27:5. Lay hold of My strength and make peace with Me. VIII. 133.

HUMILITY, Lowliness, Meekness.

(Mainly the same word in Heb. and Gr.)

Its Significance fully and finely Expressed: Ps. 131. V. 406-409. Jas. 3:13. XI. 634. XI. 451. *Van O.*

Advantages and Returns. Prov. 16:19. Better a lowly spirit. VI. 341. Prov. 15:33; 18:12. Before honor is humility. VI. 335, 352. Prov. 29:23. VI. 418. Prov. 22:4. The reward of humility and the fear of the Lord, riches, honor, and life. VI. 375, 6. Matt. 18:4. Luke 14:11. Humbleth himself shall be exalted. X. 290. Ps. 22:26. Meek shall be satisfied. IV. 176. Ps. 37:11. Inherit the earth. IV. 279. Ps. 138:6. He hath respect to the lowly. V. 437. Prov. 3:34. Giveth grace to lowly. VI. 260. Prov. 11:2. With lowly is wisdom. VI. 302. James 4:6. XI. 636. 1 Pet. 5:5. XI. 667. Isa. 57:15. Dwell with humble spirit, to revive. VIII. 323. Ps. 25:9. Guide and teach the meek. IV. 196. Ps. 147:6. Upholdeth the meek. Ps. 149:4. Will beautify the meek with salvation. V. 497, 8. Matt. 5:5. Blessed the meek, they shall inherit the earth. X. 146.

Urgent Counsels. Micah 6:9. Walk humbly with thy God. IX. 485. Zeph. 2:3. Ye meek, seek the Lord, seek righteousness,

seek meekness. IX. 529. Col. 3:12. Put on humbleness of mind, meekness. XI. 479. 1 Pet. 5:5, 6. Be clothed with humility. XI. 667. Eph. 4:2. Walk with all lowliness and meekness. 1 Tim. 6:11. Follow after meekness. XI. 526. Titus 3:2. Showing all meekness to all men. Phil. 2:3. In lowliness of mind esteem other better. XI. 451. Rom. 12:10. In honor preferring one another. XI. 259. James 4:10. Humble yourselves. XI. 637. 1 Pet. 2:23; 5:5. XI. 656, 667. VII. 409, 410.

PATIENCE. Lit., FORBEARANCE, LONGSUFFERING, ENDURANCE, CONTINUANCE.

Patience is not a passive, stolid and hopeless condition, but an active, sensitive, expectant state, engaging the full energy of mind, heart and will.

Wrought by Trial.

Rom. 5:3. Tribulation worketh patience. XI. 216. James 1:3. Trying of faith worketh patience. XI. 617, 619. 2 Thes. 1:4. We glory in you for your patience in tribulations.

Effects and Rewards.

Ps. 40:1. I waited patiently, and He heard my cry. IV. 296, 7. Eccles. 7:8. Patient in spirit, better than the proud. VI. 482, 3. Rom. 5:4. Patience worketh experience (probation). XI. 216. Rom. 15:4. Through patience hope. XI. 272. Col. 1:11. Strengthened unto all patience with joyfulness. XI. 469. Heb. 6:12. Through faith and patience inherit the promises. XI. 576. Rom. 2:7. By patient continuance in well-doing, eternal life. XI. 205. Heb. 10:36. Need of patience that ye may receive the promise. Rev. 3:10.

To be Sought and Exercised.

1 Tim. 6:11. Follow after patience. XI. 526. Rom. 12:12. Be patient in tribulation. XI. 261. James 5:7, 10, 11. Be patient (examples: Job and the prophets). XI. 640, 1. 2 Pet. 1:6. Add patience. XI. 672. Heb. 12:1. Run with patience. XI. 604. Ps. 37:7. Wait patiently for God. IV. 276-278. Read VI. 226. Luke 8:15. Bring forth fruit with patience. Luke 21:19. In patience possess your souls. 2 Cor. 6:4. Commending ourselves, in much patience. 1 Thes. 5:14. Be patient toward all. James 1:4. Let patience

have its perfect work. James 5:7, 8. Be patient until the coming of the Lord. 2 Thes. 3:5. XI. 504.

[Our patience is quite as much a measure of our wisdom as our enterprise. Vast is the loss it saves by keeping for efficient action the time and thought saved from fretting and struggling against what cannot be helped. Vast is the gain it secures by keeping the soul calm before God, accepting the allotments of His Providence, and watching wisely the lessons of the events which it cannot control. *Hallock.*]

Its Alliances:

With Hope. Rom. 8:25. If we hope then do we with patience wait. Rom. 15:4. Through patience and comfort of the Scriptures we might have hope. 1 Thes. 1:3. Remembering your patience of hope.

With Other Graces. 1 Tim. 6:11. Follow after righteousness, godliness, faith, love, patience, meekness. 2 Tim. 3:10. Faith, love, patience. 2 Pet. 1:6, 7. Temperance, patience, godliness, love. Rev. 13:10. Here is the patience and the faith of the saints. Rev. 14:12.

Akin to Patience, and closely associated in the Scripture is

WAITING ON GOD. Heb., **To be silent (quiet), wait for and look for.** Waiting is conditioned upon and implies absolute trust and restful reliance upon God.

Earnestly Counseled.

Ps. 27:14. Wait on the Lord: be strong and take courage: yea, wait thou on the Lord. IV. 211, 212. Ps. 37:5, 7, 9, 34. Rest in the Lord, and wait patiently for Him. Wait, and keep His way (with promise). IV. 275-279, 282. Ps. 62:5. My soul, wait thou only upon God. IV. 417. Prov. 20:22. VI. 366. Ex. 14:13. II. 47.

Promised Results.

Lam. 3:25, 26. The Lord is good to them that wait for Him. It is good that a man should hope and quietly wait for the Lord's salvation. VIII. 605-607. Isa. 30:15, 18. In quietness and confidence shall be your strength. Blessed are they that wait for Him. VIII. 150-152. Isa. 49:23. They shall not be ashamed that wait for Me. VIII. 261. Isa. 64:4. A God who worketh for him that waiteth for Him. VIII. 371. Isa. 40:31. They that wait upon the Lord shall

renew their strength; they shall run and not be weary. VIII. 211, 212. Rom. 8: 19, 25. Waiteth for the revealing of the sons of God. Then do we with patience wait for it. XI. 238, 9. 1 Cor. 1: 7. Waiting for the revelation of our Lord Jesus Christ, who shall also confirm you to the end. XI. 279. Gal. 5: 5. For we through the Spirit by faith wait for the hope of righteousness.

Trustful and Triumphant Testimonies.

Ps. 25: 5. On Thee do I wait all the day. IV. 195. Ps. 40: 1. I waited patiently for the Lord, and He heard my cry. IV. 296, 7. Ps. 62. My soul waiteth only upon God. IV. 416, 7. Ps. 130: 5. I wait for the Lord, my soul doth wait, and in His word do I hope. V. 402, 3. Micah 7: 7. I will wait for the God of my salvation; my God will hear me. IX. 489. Isa. 25: 9. Lo, this is our God; we have waited for Him; let us rejoice and be glad in His salvation. VIII. 121.

Patient, trustful waiting upon God in hours and days of darkness, struggle and suffering, is the Divine order, with ample promises. According to the above inexpressibly sweet utterances of saints and pledges of God, such waiting is a chief condition and means by which strength is renewed and courage re-enforced for persistent advance unto high and yet higher spiritual attainment, terminated at length in "quietness and assurance forever." Isa. 26: 3. Thou wilt keep him in perfect peace whose thought is stayed on Thee; because he trusteth in Thee. VIII. 123, 124. Heb. 12: 11. All chastening seemeth for the present to be not joyous but grievous; yet *afterward it yieldeth peaceable fruit unto them that have been exercised thereby*, even the fruit of righteousness. XI. 607. Isa. 32: 17. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. VIII. 159.

CHILDHEARTEDNESS, or the Childlike Spirit in Religion.

This may be described as a condition or frame of mind, combining a feeling of restful dependence upon and a docile, obedient, loving trust in, the Divine Caretaker. It includes simplicity of spirit, openness of ear and heart, with assurance of faith and hope and love. It carries within it a living sense of childship to God, a deep quiet realization of the child-relation to God, and a daily experience of glad response in heart and word and deed to every call of the Father to

fellowship and service. This is the vital essence of "pure religion" or genuine godliness.

The Scriptures present many points bearing upon the nature, elements and blessed effects of the childlike spirit. Chief among these, distinctive and clear, are the utterances of Christ. Matt. 18: 2-5. Except ye become as little children, ye shall not enter into the kingdom of heaven. X. 290. Mark 10: 15. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. X. 337, 338.

Characteristic Effects of the Child-Spirit, Stated or Implied.

Matt. 5: 9. The peace-makers shall be called the children of God. X. 147. Matt. 5: 44, 45. Love your enemies, and pray for them that persecute you; that ye may be the children of your Father in heaven. X. 153, 154. Eph. 5: 1. Imitators of God, as beloved children. XI. 135. Eph. 5: 8. Walk as children of the light. XI. 436. Heb. 12: 5. Regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of Him. XI. 605. 1 Pet. 1: 14. As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but be ye yourselves holy in all manner of living. XI. 649. Prov. 4: 20. Attend to My words. VI. 268. *Promise.* Isa. 54: 13. All thy children shall be taught of the Lord, and great shall be the peace of thy children. VIII. 296. *Illustration.* Ps. 131: 2. My soul is like a weaned child. V. 407, 408. *Word of Caution.* 2 Cor. 11: 3. I fear lest your minds should be corrupted from the simplicity and purity that is toward Christ. XI. 383.

WISDOM.

In its high and broad Scriptural sense, it denotes the right discernment of the soul's revealed relations, duties and needs, together with a willing application and heartfelt use of these God-given revelations in the right ordering of the spiritual life. Thus it concerns knowledge, feeling and conduct, and includes the action of reason, heart and will. It is to be used in the believer's own "growth in grace and knowledge," in order to his spiritual advancement and fruitfulness, and in His helpfulness to other souls; and thus in the promotion of the glory of God. In the Proverbs it is personified as a synonym of piety, of which "the fear of God is the beginning" and the foundation. Prov. 9: 10. Job 15: 2. VI. 95. Job 28: 12, 28. VI. 147-152.

Wisdom the Gift of God, by Christ.

Prov. 2:6. For the Lord giveth wisdom. VI. 244. Dan. 2:21. He giveth wisdom. *Illus.* Dan. 1:17. God gave them knowledge and wisdom. Ex. 35:31, 35. He filled with wisdom of heart.

Eph. 2:17, 18. The God of our Lord Jesus Christ may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the Saints. 1 Cor. 1:24, 30. Christ the wisdom of God. Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption.

Proffered to All.

Prov. 8:1-4. Doth not wisdom cry? She standeth by the way in the places of the paths. She crieth at the entry of the city, at the coming in at the doors: Unto you, O men, I call, and my voice is to the sons of men. VI. 286, 287. Prov. 1:20. Wisdom crieth without; she uttereth her voice in the streets: How long, ye simple ones, will ye love simplicity; and fools hate knowledge? Turn you at my reproof! Behold I will pour out my spirit unto you, I will make known my words unto you. VI. 238.

The Righteous its Recipients.

Prov. 2:7. He layeth up sound wisdom for the righteous. VI. 244. Prov. 10:8. The wise in heart will receive commandments.

Imparted through the Word.

Col. 3:16. Let the word of Christ dwell in you richly in all wisdom. 2 Tim. 3:15. The holy Scriptures which are able to make thee wise unto salvation.

Wisdom to be Earnestly Sought.

Job 22:21. VI. 128-131. Prov. 4:7. Wisdom is the principal thing; therefore get wisdom. VI. 262. Prov. 2:4, 5. If thou seekest her as silver, and searchest for her as hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. VI. 243. James 1:5. If any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not. *The Psalmist's prayer:* Ps. 90:12. So teach us to number our days that we may apply our hearts unto wisdom. V. 111.

Promised Fruits and Blessings.

Prov. 2:1-11, 13-24. When wisdom entereth into thy heart, and knowledge is pleasant to thy soul, discretion shall preserve thee and understanding shall keep thee. VI. 242-246. Prov. 3:13-17. Happy is the man that findeth wisdom. .She is more precious than rubies, and all the things thou canst desire are not to be compared with her. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her. VI. 255, 7. Prov. 4: 8, 9. Exalt her, and she shall promote thee; she shall bring thee to honor; she shall compass thee with a crown of glory. VI. 262. Prov. 8: 34, 35. Blessed is the man that heareth me, watching daily at my gates, waiting at my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. VI. 290. Hosca 14:9. Who is wise and he shall understand these things? for the ways of the Lord are right, and the just shall walk in them. IX. 381. Ps. 107:43. Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord. V. 220. James 3:17. The wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. XI. 634.

The Wisdom of the World, or "Fleshly Wisdom" (2 Cor. 1:12). In Contrast with the Wisdom from Above.

James 3:15. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish (corresponding with the three foes of the soul, the world, the flesh, and the devil). XI. 634. 1 Cor. 1:21. The world through its wisdom knew not God. 1 Cor. 2:5, 6. Your faith should not stand in the wisdom of men. We speak a wisdom not of this world. 1 Cor. 4:19, 21. For the wisdom of this world is foolishness with God. Wherefore let no one glory in men. Jer. 9:23. Let not the wise man glory in his wisdom. VIII. 441. Rom. 12:16. Be not wise in your own conceits. Deut. 32:29. Oh, that they were wise, that they understood this, that they would consider their latter end! II. 729.

LONGING, OR THIRSTING, AFTER GOD.

Expressions of Longing by Old Testament Saints.

Ps. 42:1, 2. As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. IV. 311, 312, 321. Ps. 63:1, 8. O God, Thou art my

God; my soul thirsteth for Thee. My soul followeth hard after Thee. IV. 426, 427, 431. Ps. 73:25. Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. V. 12. Ps. 84:2. My soul longeth, yea, even fainteth. . . . My heart and my flesh cry out unto the living God. V. 87. Ps. 119:20. My soul breaketh for the longing it hath for Thy judgments at all times. V. 297. Ps. 130:6. My soul is unto the Lord, etc. V. 403. Ps. 143:6. I spread forth my hands unto Thee: my soul thirsteth after Thee. V. 403. Job 23:3. Oh that I knew where I might find Him. VI. 132, 133. Isa. 26:9. With my soul have I desired Thee; yea, with my spirit within me will I seek Thee. VIII. 127.

Looking and Seeking of the Longing Soul.

Ps. 27:8. My heart said to Thee, Thy face, Lord, will I seek. IV. 208. Ps. 34:4. I sought the Lord, and He answered me. IV. 252. Ps. 77:6. My spirit made diligent search. V. 33, 34. Ps. 119:10. With my whole heart have I sought Thee. V. 290. Micah 7:7. As for me, I will look unto the Lord. IX. 489. Heb. 12:2. Looking unto Jesus. Ps. 4:6. Who will show us any good? (so say dissatisfied men of the world; but the longing soul trustingly cries) Lord, lift upon me the light of Thy countenance. IV. 61.

Promises to the Longing Soul.

Ps. 37:4. The Lord shall give thee the desires of thy heart. IV. 274. Ps. 103:5. Who satisfieth thy soul with good. V. 181. Ps. 107:9. He satisfieth the longing soul, and the hungry soul he filleth with good. Jer. 29:13. Ye shall find Me, when ye shall search for Me with all your heart. VIII. 529. Matt. 5:6. Blessed are they that hunger and thirst after righteousness. X. 146. Matt. 6:33. Seek ye first the kingdom of God and His righteousness; and all these things (all needed temporal good) shall be added unto you. X. 163.

[Love bears one's soul up; and it has been truly said that the soul is more where it loves than where it actually is. Thought and desire are the wings of love; for he that loves is borne on to and abides in what he loves by thinking constantly on and longing for the object of his love. Whoever truly and from his heart loves God, by thinking on Him and longing for Him, lifts up his soul to God. *Bellarmino.*]

AFFLICTIONS AND TEMPTATIONS.

As needful Conditions and Helps to Christian Living.

Both may be regarded as indirectly from God so far as they occur through the undisturbed operation of natural laws, and through the ordering of Providential environments and allotments, and the overruling of actual events.

AFFLICTION. Other terms: Chastening; Grief; Pain; Sorrow; Tribulation; Trouble.

The full, clear, Scriptural points are as follows:

1. God Chastens, in Love.

Deut. 8:5. As a man chasteneth his son, so the Lord thy God chasteneth thee. II. 649. Prov. 3:11, 12. Whom the Lord loveth He chasteneth. VI. 254. Heb. 12:5-7. XI. 605, 6. Rev. 3:19. As many as I love, I reprove and chasten. XI. 736. Deut. 8:16. To do thee good. II. 651. Ps. 39:9. Thou didst it. IV. 293. Jer. 31:18. VIII. 544. Jer. 10:24. VIII. 447. Isa. 48:10. I have chosen thee in the furnace of affliction. VIII. 249. Mal. 3:3. IX. 638, 9. Ps. 94:12. Blessed the man whom Thou chasteneth, O Lord. V. 136, 7. Job 5:17, 18. VI. 41, 2. Job 23:10. VI. 134. Ps. 119:75. In faithfulness hast thou afflicted me. V. 320. Lam. 3:32, 33. Though He cause grief, yet will He have compassion, for He doth not afflict willingly. VIII. 608, 9. Job 37:23. VI. 194. Hosea 6:1. The Lord hath torn and He will heal. IX. 352. Zech. 13:9. IX. 608-10.

[Trial brings man face to face with God—God and he touch; he feels that he is standing outside the earth, with nothing between him and the Eternal Infinite. Oh, there is something in the sick-bed, and the aching heart, and the restlessness and languor of shattered health, and the sorrow of affections withered, and the cold, lonely feeling of utter rawness of heart which is felt when God strikes home in earnest, that forces a man to feel what is real and what is not. *F. W. Robertson.*

When God doth afflict you, then He doth bring you to the touchstone to see whether you are good metal or no; He doth bring you then to the furnace to try whether you be dross or gold. Affliction is the great discoverer that unmasks us. While religion and prosperity go together, it is hard to say which a man follows; but when

once they are forced to a separation, where the heart was will soon be manifest. *Caryl.*

If God, by the affliction that is upon thee, shall teach thee how to loathe sin more, how to trample upon the world more and how to walk with God more, thy afflictions are in love. If God shall teach thee by afflictions how to die to sin more, and how to die to thy self-interest more, thy afflictions are in love. If God shall teach thee by afflictions how to live to Christ more, how to lift up Christ more and how to long for Christ more, thy afflictions are in love. *Thos. Brooks.*

Not only knowledge, but also every other gift which we call the gifts of fortune, have power to puff up earth; afflictions only level these mole-hills of pride, plow the heart and make it fit for wisdom to sow her seed and for grace to bring forth her increase. Happy is that man, therefore, both in regard of heavenly and earthly wisdom, that is thus wounded to be cured, thus broken to be made straight; thus made acquainted with his own imperfections that he may be perfected. *Bacon.*

The essence of Christianity is self-renunciation; and the discipline that brings us to feel our childlike dependence is the perfecting of our piety. Grief after grief brings us to joy. Broken in spirit, we are made whole; humbled, we are exalted. We gain the great victory through a succession of defeats. *Bp. Huntington.*]

2. Suffering Needful as shown by its Purpose and Effects:

Needful for testing, proving and training; for gain, in knowledge of self and God, in faith, in patience, in holiness, in helpfulness to others and honor to God.

Job 36: VI. 186. Ps. 94: 12. V. 136-139. Deut. 8: 2, 3, 16. Humble thee to prove thee, to do thee good. II. 648, 651. 1 Pet. 1: 6, 7. Now for a little while if need be, ye have been put to grief in manifold trials. XI. 646, 7. 1 Cor. 11: 32. We are chastened of the Lord that we may not be condemned with the world. XI. 319. Ps. 119: 67. Before I was afflicted I went astray, but now have I kept Thy word. V. 316. Ps. 119: 71. Good for me that I have been afflicted, that I might learn Thy statutes. V. 318. Hosea 5: 15. In their affliction they will seek Me. IX. 351. Hosea 2: 14, 15. IX. 339-342. VII. 377-379. Zech. 13: 9. Refine as silver. IX. 608. James 1: 3. The trial of your faith worketh patience. XI. 617-619. Rom. 5: 3. Tribulation worketh patience. XI. 216. Heb. 12: 11. Chastening for

the present is grievous, yet afterward it yieldeth peaceable fruit of righteousness. XI. 607. Heb. 12: 10. He chastens for our profit, that we may be partakers of His holiness. XI. 606. 1 Pet. 4: 12. XI. 664. 1 Pet. 5: 10. XI. 669. 2 Cor. 1: 4. That we may be able to comfort them that are in affliction through the comfort wherewith we are comforted of God. XI. 347. Acts 14: 22. Through many tribulations we must enter into the kingdom of God. Rev. 7: 14. Lam. 3: 1. VIII. 602. Dan. 12: 10. IX. 326-328. John 15: 2. Every branch that beareth fruit, He cleanseth it, that it may bring forth more fruit. X. 489.

Trial is man's only and compulsory teacher in *the knowledge of himself*. Shutting him up to self-communion, it confronts him with the supreme questions of his spiritual and immortal being, and compels him to reflection upon the issues he is working out for himself, upon the character he is forming, the relations he sustains, the ground of hope for the future he is cherishing and the destiny to which he is hastening. Did not the merciful hand of God confront him with weariness and trial, did He not afflict with pain and bereavement he would never pause to look inward, to question the spirit that inhabits and impels him, to inquire of his supreme and only vital interests, relations, condition and prospects. It is *suffering* under its varied forms that leads the soul to self-investigation, that impels it to the study of its own nature and destiny. In the silence of sorrow or pain when external things are withdrawn from attention, the thought is turned inward. Then the soul begins to apprehend its vast capacities of thought and will and feeling, of action and happiness. Then first it communes with its aspirations and its weakness, its fears and its hopes. It recognizes its ignorance and its guilt, its necessities and its dangers. Above all, it realizes its relations to God as Creator and Sovereign, and may be led to seek and find reconciliation with Him as Father, Redeemer and Friend.

Nor is knowledge of self the only needful effect designed and produced by trial. Suffering is also a necessary condition and means for moving the soul to *self-struggle and self-conquest*. It is through the discipline of grief and anguish that the moral and spiritual forces are knit into compactness and hardness, aroused to intense and steadfast exertion and excited to resist and repel the demands of the old, inborn, selfish self. By a self-crucifying process thus induced, with God's assured help, many hearts have been strengthened to break away from the tremendous forces of inbred and long indulged corruption. And largely by the same self-struggle and crucifixion, wrought under God through trial, believing souls have had the Divine

forces and graces of piety exercised, invigorated and developed, have had increased their trust, their hope, their Christlike endeavor, have made their chief progress in holiness and toward heaven.

And, as a natural and blessed result of self-knowledge and self-conquest, under the welcomed indwelling and inworking of the Spirit of Christ, the new man gladly enters into a life-long career of achievement and endurance in the help of his fellow man. As the ultimate effect of suffering, he becomes an active and fruitful leader in every form of ministry and service demanded by the law of love.

So it is, we may conclude, that no words can express how much of gain and blessing man owes to trial, how many its uses, how vast its extent of good to the spiritual universe.

3. God, only and surely, our Deliverer and Comforter. Manifold Promises and Fulfilments:

2 Cor. 1:5. As sufferings abound, so comfort also aboundeth through Christ. XI. 347. 2 Thes. 2:16. Hath given us eternal comfort through grace. XI. 503. Isa. 43:2. When thou passest through the waters, I will be with thee. VIII. 225. Zech. 13:9. I will bring thee through the fire. IX. 608, 9. *Illus.* Dan. 3:24, 25. Nahum 1:7, 8. In their trouble He knoweth them that trust in Him. Job 34:29. When He giveth quietness, who can trouble? Heb. 13:5. He hath said, I will never leave thee, nor forsake thee. XI. 614. III. 37. Ps. 34:19. Many the afflictions of righteous, but the Lord delivereth from all. IV. 258. Ps. 46:1. IV. 334. Ps. 71:20. IV. 477. Ps. 91:15. V. 123. Isa. 50:10. In darkness trust in the Lord and stay upon God. VIII. 265. Isa. 63:9. In all their affliction, He was afflicted. VIII. 367. Ps. 68:19. Daily beareth our burdens. IV. 464. Ps. 145:14. Raiseth up the bowed down. V. 474. Job 35:10. Giveth songs in the night. VI. 184. Hosea 2:14, 15. I will bring her into the wilderness, and speak comfortably to her. I will give her the valley of Trouble for a door of hope. IX. 339-41. Isa. 51:12. I, even I, am He that comforteth you. VIII. 269. Isa. 57:18. VIII. 325. Isa. 66:13. As one whom his mother comforteth, so will I comfort you. VIII. 384. Isa. 30:21. Tho the Lord give you the bread of adversity and the water of affliction, yet thine ears shall hear a word saying, This is the way, walk ye in it. VIII. 152. John 14:1. Let not your heart be troubled, trust Me. X. 480. 16:33. In the world ye have tribulation, but in Me peace. X. 503. John 14:2, 3. 16-19, 27. X. 480, 4, 5, 7. Jer. 16:19. My refuge in the day of trouble. VIII. 474. Nahum 1:7. Stronghold in trouble. IX. 496. Ps. 23:4. Through the valley,

Thou art with me. IV. 184. Ps. 81:7. Thou calledst in trouble, and I delivered thee. Ps. 27:5. IV. 207. 31:7. IV. 230. 32:7. IV. 242. 2 Cor. 1:10. Who delivered us, and doth deliver, in Whom we trust that He will yet deliver. XI. 347. Deut. 33:25. As thy days, so shall thy strength be. II. 735. Ps. 84:6, 7. Strength to strength. V. 69. Deut. 33:27. The eternal God thy dwelling-place; and underneath are the everlasting arms. II. 736. Ezek. 11:16. A sanctuary. IX. 55.

4. God to be Sought, with Submission, Trust, Patient Obedience, and Hope.

Job 34:33. As Thou wilt. VI. 181. Ps. 46:10. Be still, and know that I am God. IV. 336, 7. *Illus.* Eli. 1 Sam. 3:18. It is the Lord, let Him do what seemeth Him good. Job 1:21. The Lord gave, hath taken away. Blessed be the name of the Lord. VI. 21, 22. Lev. 10:3. Aaron. Ezekiel IX. 113, 327. James 5:13. Is any afflicted? let him pray. Ps. 50:15. Call upon Me in the day of trouble. I will deliver thee, and thou shalt glorify Me. IV. 359. Ps. 55:22. Cast thy burden upon the Lord, and He shall sustain thee. IV. 391-393. Ps. 56:8. IV. 396, 8. Ps. 57:1, 2, etc. IV. 399, 400. 413, 477. Prov. 20:22. Wait on the Lord, and He shall save thee. VI. 366. Ps. 37:5, 7. Rest in the Lord and wait patiently for Him. IV. 274-277. Ps. 40:1. I waited patiently and He heard my cry. IV. 296. Ps. 42:5, 11. Why cast down, O my soul? Hope thou in God, for I shall yet praise Him. IV. 310-322. 1 Pet. 4:19. Let them that suffer according to the will of God commit their souls, in well-doing, to a faithful Creator. XI. 665. Isa. 26:4. Trust forever, for the Lord Jehovah is an everlasting rock. VIII. 124. Hos. 5:15. IX. 351.

5. Trust and Joy in Trial.

Job 23:10. He knoweth the way that I take. When He hath tried me I shall come forth as gold. VI. 134, 5. Job. 13:15. Though He slay me, yet will I trust (wait upon) Him. VI. 83. Micah 7:8. When I fall I shall arise; when I sit in darkness Jehovah shall be a light unto me. IX. 489. Ps. 18:28. Jehovah will lighten my darkness. IV. 141. Ps. 27:1. IV. 204. 112:4. V. 249. Ps. 23:4. Though I walk through the valley of the shadow of death, I fear no evil. IV. 184. Ps. 138:7. Though I walk in the midst of trouble, Thou wilt revive me. Ps. 42:7, 8. IV. 315. James 1:2. Count it all joy when ye fall into manifold trials. XI. 619. Rom. 5:3. Let us rejoice in our tribulations. XI. 215. Rom. 8:35. XI. 243, 4. 2 Cor.

7:4. I am exceeding joyful in all our affliction. Hab. 3:17, 18. Though fig tree not blossom, etc., yet in Jehovah will I rejoice. IX. 521, 2. *Illus.* Ex. 15:25. II. 63. Job 5:17. VI. 41-43. Job 35:10. VI. 184.

6. Final Issue in Gladness and Glory.

2 Cor. 4:17. For our light affliction worketh for us more and more exceedingly an eternal weight of glory. XI. 360. Rom. 8:18. The offerings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. XI. 237. Ps. 30:5. Weeping may endure for the night, but joy cometh in the morning. IV. 225. Ps. 97:11. Light is sown for the righteous, and gladness for the upright in heart. V. 157. Job 37:21. Light in the skies. VI. 193, 4. Zech. 14:7. At evening time it shall be light. IX. 614. Isa. 35:10. The ransomed shall obtain joy and gladness; sorrow and sighing shall flee away. VIII. 176, 7. Isa. 51:11. VIII. 269. Isa. 33:24. The inhabitant shall not say, I am sick. VIII. 167. Rev. 21:4. No more sorrow nor crying, neither any more pain. XI. 778.

[The time of our pilgrimage on earth is a time of sorrow: these are "the days wherein God afflicted us; these the years wherein we have seen evil." But He will hereafter "make us glad according to them"; in proportion to our sufferings, if rightly we bear those sufferings, will be our reward; nay, "these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." *Bp. Horne.*]

7. Christ our Example in Suffering; we Share His Suffering and His Joy.

Heb. 4:14-16. XI. 570-572. 1 Pet. 2:21. Christ suffered for you, leaving you an example. XI. 655. 1 Pet. 3:16. XI. 659. Heb. 12:3. Consider Him, lest ye be wearied and faint. XI. 605. Phil. 1:29. It is given not only to believe, but to suffer in His behalf. XI. 449. 2 Cor. 1:7. As ye are partakers of the suffering, so also of the consolation. XI. 347. 1 Pet. 4:12-14. As partakers of His sufferings, when His glory is revealed, ye glad with exceeding joy. XI. 664. Rom. 8:17. If we suffer with Him, also glorified together. "Suffering the Sacrament of Glory." XI. 237. 2 Tim. 2:12. If we suffer we shall reign with Him. XI. 534. Matt. 16:24-27; 19:29. X. 277, 391.

[Sorrow is not an accident, occurring now and then, it is the very woof which is woven into the warp of life. It is the law of our

humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the Divine sacredness of sorrow, and the profound meaning that is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it. *F. W. Robertson.*]

8. Related Points.

(1) Question of the ages: Why the good suffer and the bad prosper? Ps. 37. IV. 271-284. Ps. 49. IV. 347-355. Ps. 73. V. 6-18. Job VI. 7-9, 186, 218, 226. VIII. 452.

(2) Calamities not Divine Judgments. Luke 13:1-5. X. 200, 329. John 9:2, 3. Rom. 8:28. XI. 240.

(3) Reserves of Strength needful in trials. Jer. 12:6. VIII. 453, 4.

(4) Remedy for Disquiet and Trouble is Work and Trust. VII. 129.

TEMPTATION, Heb. and Gr., Trying, Testing, Proving. Tempter, applied to Satan.

Two diverse uses and intents: I. As predicated of God. II. As referring to Satan and evil men.

I. As predicated of God, the single use and intent of temptation is the trying and testing of the moral and spiritual nature for good, for supreme results of profit and blessedness, that the tried and proved soul may finally receive abiding approval and reward.

Temptations, or testing trials, of every sort, from every source and agency, through adversity and pain or prosperity and pleasure, from penury or abundance, from good or evil spirits and men, all are appointed of God for moral discipline, training and culture. If humbly accepted and steadfastly endured, they exercise, develop and strengthen faith, patience, obedience and love. And they find a rich, satisfying return when the probation-period is complete. These points are abundantly indicated in both Testaments. *Note carefully:* The trying or testing is *not* of *obedience to law* (that test was applied only to Adam before the Fall), but of *the truth and strength of faith or trust in God*. James 1:3. 1 Pet. 1:6, 7.

God Tempts, Tries, in Order to Test, Prove and Bless. Gen. 22:1. God did tempt (prove) Abraham. I. 386, 7. 2 Chron. 32:

31. God left (Hezekiah) to try him. VII. 354, 5. Ex. 16:4. That I may prove them. II. 69. Deut. 8:2. Humble thee to prove thee. II. 647, 8. Job 23:10. When He hath tried me, I shall come forth as gold. VI. 134, 5. Ps. 11:4, 5. The Lord trieth the righteous. IV. 97, 8. Ps. 26:2. Prove me; try my reins and heart. IV. 201. Ps. 66:10. Thou hast proved, tried us as silver. IV. 443, 4. Ps. 139:23. Try me. V. 449-452. Prov. 17:3. Trieth hearts. VI. 344. Jer. 12:3. Triest mine heart toward Thee. VIII. 453. 1 Thes. 2:4. God who proveth our hearts. XI. 487. John 6:6. He said to prove him. X. 243, 4. In His trying God is ever considerate and helpful. Ps. 103:14. He remembereth that we are dust. V. 184. Matt. 26:41. The spirit willing, but the flesh weak. X. 514. 1 Cor. 10:13. God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. XI. 310. Heb. 2:18. Able to succor them that are tempted. XI. 563. 2 Pet. 2:9. The Lord knoweth how to deliver the godly out of temptation. Jude 24. Able to guard you from stumbling. XI. 711. Rev. 3:10. Will keep thee from the hour of temptation. XI. 733. *Illus.* Luke 22:31, 32. I have prayed for thee. John 17:15. I pray that Thou shouldest keep them from the evil *one*. X. 509.

Gain and Blessing from Temptation. (Trial or Testing of faith. See XI. 646, vs. 6.) James 1:2, 3. Count it all joy when ye fall into manifold temptations (trials); knowing that the trying of your faith worketh patience. XI. 617, 619. 1 Pet. 1:6, 7. Now, for a little while, ye have been put to grief in manifold temptations, that the trial of your faith might be found unto praise and glory and honor at the appearing of Jesus Christ. XI. 646, 7. Rom. 5:3, 4. Rejoice in tribulations, knowing that tribulation worketh patience, and patience, probation (proof), and probation, hope. XI. 215, 6. Acts 14:22. Through many tribulations we must enter into the Kingdom of God. XI. 100. *Illus.* 2 Cor. 12:7-10. XI. 385-387. James 1:12. Blessed the man that endureth temptation, shall receive the crown of life. XI. 621.

II. As referring to and charged upon Satan, evil spirits and men, Temptation or Trying means, and intends only enticement to moral evil or sin, with its ultimate consequences of misery and remorse.

Temptations that look toward and prompt to evil or sin find their appeal and motive force in our own native cravings, "desires of the flesh

and of the mind" (Eph. 2:3), enticing us to forget and making us blind and deaf to reason, conscience and known duty to God and man. The matter of these temptations consists in various baits presented through the world and worldly living to the senses and the mind, the lower and higher cravings of the self-centered nature. These cravings are briefly summarized in 1 John 2:16: The lust, or desire, of the eye, the lust of the flesh, and the vain-glory of life. They include all self-ambitions and thirsts: for knowledge and culture, for place and power, for riches and for indulgence of bodily appetites. They find complete illustration in the testing and failure of the first created pair by God. The principle on which their test was based and justified is suggested by the single Divine prohibition of Gen. 2:16. Of the tree of the knowledge of good and evil thou shalt not eat. See Vol. I. 169-174. The full force and strain of the actual trial is shown in the threefold appeal noted Gen. 3:5, 6. The tree was good for food, a delight to the eyes, and to be desired to make one wise. These points had been alluringly urged and skillfully enforced by the Arch-Tempter Satan. Thus the woman soul stood for a brief period between two Agents of trial and testing, One, the pure, loving, beneficent God, seeking and bringing to bear every highest motive and appeal to continued obedience, holiness and blessedness; the other a malignant, hating, altogether evil spirit, insidiously falsifying every truth and fact of her relation to God and of the immediate and eternal results of her impending choice, that he might entice her to the fatal act of disobedience and sin, with its misery and ruin. The testing of God, devised in wisdom and purposed in love, failed of its end by reason of the unbelief and self-will, the self-direction and self-indulgence of Adam and Eve. Therefore they believed Satan rather than God; they desired evil and rejected God. See Vol. I. 176-183. The genesis and issue of their sin, as that of every sinner since, is sententiously stated in James 1:14, 15. Each man is tempted when he is drawn away of his own lust (desire) and enticed. Then the lust, when it hath conceived (through union with the will), beareth sin, and sin, when it is fullgrown, bringeth forth death. XI. 622, 3.

[Graphic beyond power of an amending touch is the form in which the Eden story puts the cause and consequences of temptation. The fruit forbidden seems, under the suggestion of temptation, to be good for food, to be pleasant to the eyes and to be desired to make one wise. So temptation has painted and gilded for all time. *Behr-ends.*]

Other Illustrations—Temptings of Satan. Job 1:6-12; 2:1-7. VI. 17-21, 23-26. Judas, John 13:27. X. 471, 473. Ananias, Acts 5:3.

XI. 87. Wicked prophets as tempters. Ezek. 13:10-16. IX. 62, 3. Israel tempting God. Ps. 78:18, 41, 56. V. 44. Ps. 95:9. V. 143. Pharisees tempting Christ. Matt. 22:18, 35. See James 1:13. XI. 622, 3.

Cautions and Counsels.

Prov. 1:10, 15. If sinners entice thee, consent thou not. Walk not thou with them. VI. 237. Prov. 4:14, 15. VI. 262-6. 1 Cor. 10:12. Let him that thinketh he standeth take heed lest he fall. XI. 309, 310. 2 Cor. 13:5. Try your own selves, whether ye be in the faith; prove your own selves. XI. 388-390. Gal. 6:1. If a man be overtaken in a trespass, restore such in a spirit of meekness, looking to thyself, lest thou also be tempted. XI. 409, 410. 1 Thes. 5:6. XI. 495. Matt. 26:41. Watch and pray that ye enter not into temptation. X. 513. (Note the differing expressions, "overtaken in" [above], "fall into" [James 1:2] unwittingly and "enter into" temptation, knowingly and willfully.) *Appropriate Petitions.* Matt. 6:13. X. 159 and Luke 11:4. X. 327. Lead us not into temptation. Ps. 19:12, 13. Keep back Thy servant from presumptuous sins. IV. 156-158. Ps. 141:4. Incline not my heart to any evil thing. V. 457. Ps. 119:37. Turn away mine eyes from beholding vanity. V. 303.

Peter's touching entreaty merits our earnest consideration. 1 Pet. 4:12. Beloved, think it not strange concerning the fiery trial which cometh upon you to prove you, as though a strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings, rejoice. XI. 664.

How to Neutralize the Force of Temptation.

By Direct Determined Resistance of the Will.

James 4:7. Resist the devil, and he will flee from you. XI. 637. Matt. 5:29, 30. If thy right eye (or hand) causeth thee to stumble, pluck it out and cast it from thee. X. 152. Eph. 6:13-16. Take up the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, withal taking up the shield of faith, wherewith ye shall be able to quench the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; with all prayer and supplication in the Spirit, and watching thereunto in all perseverance. XI. 443. 1 Cor. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong. XI. 344. Phil. 4:1. Stand fast in

the Lord. *Illus.* Job 31:1. I made a covenant with mine eyes. VI. 161. 1 Cor. 9:27. I keep under (buffet) my body, and bring it into bondage. XI. 307.

By Pre-occupation of all the Faculties with High Themes, Elevated Affections and Ennobling Interests and Occupations.

By giving the *mind* to thought and study of God in His nature, works and ways and to right and helpful methods of living and acting. By engaging the *heart* in the interests of God and man. And by exercising the *will* in corresponding acts of obedience to God, and of kindly and loving deeds to men.

Deliverance from Temptation, through the Armor of God, by the Power of God.

Study the revelation by Paul in that wonderfully full and instructive passage, Eph. 6:10-18. In the soul's ceaseless wrestle with tempters and temptations, *its part* consists in putting on and persistently using the armor Divinely provided, and so withstanding and standing through the ever-present and ever-acting might of God. Over the defensive armor the tempted soul is bidden to present the shield of *faith*, upon which may be quenched the fiery darts of the wicked; and the sword of the Spirit; which is the Word of God. With the Word the Master met and repelled the appeals of the Tempter. "It is written," He said in reply to each of the three forms of temptation. Of the armor, defensive and offensive, another weapon, a vital condition of overcoming in the conflict, is Prayer, or Looking to, and Reliance upon God. "With all prayer and supplication praying at all seasons in the Spirit." This is ensured to the faithful, warring believer in the large promise (referred to above) that "God will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Cor. 10:13.

[God will either keep His saints from temptations by His preventing mercy, or in temptations by His supporting mercy, or find a way for their escape by His delivering mercy. *Mason.*

God only can give the victory; and God assuredly will. But God will not give it in the precise way that we ask for it. And hence it is that, beyond all other graces, the grace of perseverance is the one to which victory is promised; that perseverance which enables us, in spite of disappointment in ourselves and our endeavors, and of coldness in the heart and poorness in the devotions, still to continue in the path which He has commanded. *Archbp. Temple.*]

We have considered the CHRISTIAN LIFE, in its essential particulars of Spiritual Experience, and in its demands of fitting Conduct and faithful Service; also the Helps it receives from Divinely imparted Graces, and through painful encounter with Affliction and Temptation. We complete the Scripture teaching concerning Man's Spiritual Transformation with

SPECIFIC PERSONAL OBLIGATIONS DEMANDED BY CHRISTIAN LIVING.

I. BELIEVER'S PERSONAL DUTIES TOWARD GOD.

1. ESSENTIAL FEATURES OF HEART EXERCISE AND EXPERIENCE:

(1) **OBEDIENCE TO GOD'S COMMANDMENTS** the first, fundamental, universal demand

made upon created spirits; a demand pressed upon believing men, not as a means of justification, but as a governing rule of life. Obedience demands and engages the exercise of the whole intellect, heart, will and conscience in the persistent fulfillment of every duty. And the smallest duty involves the whole principle of obedience. Indeed, it is the little duties that make the heart and will and conscience sensitive, and prompt to dutifulness. Small obediences create the habit, lead to and make easier the fulfillment of greater duties.

Ground of Obligation.

The obligation of man to obedience is grounded upon God's relations to man; as his Creator and Moral Ruler; as his Pattern of moral action; and as the true and supreme end of his being.

Personal Reasons for Man's Obedience.

1. The Law of God, or the Rule of man's obligation and duty, is absolutely needful to ignorant, consciously dependent and responsible men. Rom. 7: 7-12. I had not known sin except through the law. XI. 227, 229. Gal. 3: 24. The law hath been our tutor to bring us unto Christ. XI. 400. 2. The commandments of God are designed and adapted only and surely for man's good. Deut. 6: 24. The Lord commanded us to do all these statutes for our good always. [The word

“good” is a striking word. The connection of all the commandments of God with it is quite as striking. It enforces the truth that the only way of life and blessedness is in law-keeping. *D. S. Gregory.*] Hence the law is the greatest boon and the best friend to man, “holy, just and good” (Rom. 7:12). In harmony with these *personal* motives we find

Two Scriptural Reasons Assigned for Obedience: God is our God, and He is good and gracious unto us.

These motives are expressly stated in the opening Words of Jehovah to His redeemed Israel, introducing the Moral Law. Ex. 20:2. I am the Lord thy God, who brought thee out of the house of bondage. II. 158, 9. And the same sublime assertions are repeated again and again by Psalmist and Prophet: I am thy God; I have redeemed thee. Therefore obey My voice and keep My covenant. Ex. 19:5. II. 124, 5. This the key-note to the Mosaic legislation and the whole after history, before and without regard to ceremonial and sacrifice.

Demand of Obedience throughout the Old and New Testament.

The initial prohibition to Adam. Gen. 2:16. Thou shalt not. I. 169. Manifold words of Moses, Joshua, and others, with accompanying promises. Lev. 26:3-13. Deut. 28:1-14. II. 683-685. Deut. 4:1, 6. That ye may live. II. 638. May go well with thee. 4:40, p. 640. 5:1, 33; 6:17, 18, 25; 7:9, 12. He will love and bless thee, pp. 641-645. 10:12, p. 655. 11:27, 28, p. 658. 26:16, p. 677. Josh. 1:7. That thou mayest have good success wheresoever thou goest. III. 39. Josh. 22:5. III. 143. Josh. 23:6, 11, p. 151. 1 Chron. 28:8. Observe and seek out all the commandments of the Lord. III. 489. Eccles. 12:13. Fear God and keep His commandments. VI. 527, 8. Jer. 7:23. Obey My Voice, and I will be your God. VIII. 436. 2 Cor. 10:5. Bringing every thought to the obedience of Christ.

Obedience better than sacrifice. 1 Sam. 15:22. III. 295. Jer. 7:22, 23. VIII. 436. See Faith and Obedience, p. 85.

Fruits or Returns Promised to Obedience.

Gen. 18:19. Covenant Blessings to Abraham and his spiritual seed (believers). I. 354. Prov. 29:18. He that keepeth the law, happy is he. Ps. 19:11. In keeping great reward. IV. 154, 5. *Obedience a condition and means of knowledge of truth.* John 7:17. If any man willeth to do His will, he shall know of the teaching. X. 304.

1 John 2:3, 6. We know that we know God, if we keep His commandments. Ps. 111:10. Fear of Jehovah is the beginning of wisdom; a good understanding have all they that do thereafter. V. 245-247. Prov. 1:7. VI. 235. Prov. 9:10. VI. 293. Job 28:28. VI. 151, 2. Ps. 112:4. V. 249-251. Ps. 119:79. V. 321. Ps. 143:7. Cause me to know. V. 464. John 8:32. If ye abide in My word, ye shall know the truth. X. 315. *Divine Fellowship*. Matt. 12:50. Whosoever shall do the will of My Father, he is My brother and sister and mother. X. 191. John 14:23. If a man love Me, he will keep My Words, and My Father will love him, and We will come unto him and make Our abode with him. X. 486. *Light and Life*. John 15:10. If ye keep My commandments, ye shall abide in My love. X. 491. John 8:12. Shall not walk in darkness, but have the light of life. X. 313. John 8:51. If a man keep My word, he shall never see death. X. 318. 1 John 3:24. He that keepeth His commandments dwelleth in Him, and He in him. John 15:14. Ye are My friends if ye do the things that I command you. X. 493. *Prayer Answered*. John 15:7. If My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. 1 John 3:22. Whatsoever we ask we receive of Him because we keep His commandments. XI. 694. *Liberty*. Ps. 119:45. V. 305-307. Ps. 103:18. V. 186. *Immortal Blessedness*. 1 John 2:17. He that doeth the will of God abideth forever. XI. 687. Rev. 14:12, 13. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. Blessed, etc., XI. 759. 1 John 2:5. Whoso keepeth His word, in Him hath the love of God been perfected. *Illus.* Abraham. Gen. 22:18; 26:5. I. 396. Caleb. Num. 14:24. II. 552. Josh. 14:8, 9. III. 133-135, 141. Jotham. 2 Chron. 27:6. VII. 324. Hezekiah. VII. 337. Josiah. VII. 385, 396-398. Paul. Acts 26:19. XI. 171. Gal. 1:16. Partial and imperfect obedience recompensed. Rehoboam. VII. 272. Ahab. 1 Kings 21:29. VII. 141. Jehu. VII. 230, 1.

(2) TRUTH, or TRUTHFULNESS. *Gr. Aletheia.*

The word is used in two senses. *Objectively* and predominantly, as signifying the True Word of God—that is, the Revelation of God to men. Here we refer to its *subjective* meaning, *truthfulness*, as applied to the character, the speech and the acting of men. The Scripture reference is threefold:

Truth on the Lips. Prov. 12:17, 19. He that uttereth truth sheweth forth righteousness. The lip of truth shall be established

forever. VI. 310. Mal. 2:6. The law of truth was in his mouth. IX. 631. Eph. 4:25. Speak truth to neighbor. XI. 433.

Truth in the Heart. Ps. 51:6. Thou desirest truth in the inward part. IV. 370. Ps. 15:2. He speaketh truth in his heart. IV. 114. John 4:23. Worship in spirit and in truth. X. 102. Eph. 5:9. The fruit of the Spirit is in all goodness and righteousness and truth. 2 Cor. 1:12. In simplicity and godly sincerity we had our conversation in the world. XI. 248.

Truth in the Life. 1 Kings 3:6. David walked before thee in truth. 2 Kings 20:3. I have walked in truth. VII. 348. John 3:21. He that doeth truth cometh to the light. X. 91. Phil. 1:10. That ye may be sincere, till the day of Jesus Christ. 2 Cor. 2:17. Of sincerity, speak we in Christ. 1 John 3:18. Let us not love in word but in deed and in truth. XI. 693.

Counsels and Instructions.

Josh. 24:14. Serve Him in sincerity and truth. III. 152. 1 Kings 2:4. Walk before Me in truth. III. 481. Zech. 8:16, 19. Speak ye the truth to neighbor. Love truth and peace. IX. 584. Prov. 3:3. Let not truth forsake thee. VI. 249. Eph. 6:13, 14. Take unto you the whole armor of God; having your loins girt about with truth. XI. 443. It was the soldier's girdle or belt that held in place the rest of his armor, and so braçed him for the conflict. So truth in the heart and life, truthfulness fibered in the character, girds the whole spiritual nature to encounter with temptation and evil. Truthfulness ingrained in the nature binds together, holds firmly in place, and nerves for toil and struggle all other gifts and graces of the Spirit with which the believer is Divinely panoplied.

[It needs but a coarse, dull sense of right and wrong to abstain from telling lies, while it belongs to a very sensitive, delicate conscience to shun the numberless by-paths of false appearances and false pretences which meet one on every side and are very pleasant to walk in. The finish of the character, in regard to truthfulness, is one of the noblest attainments of Christian manhood. *T. D. Woolsey.*]

(3) UNWORLDLINESS.

Five Hebrew and Five Greek words are translated by the common term *World*. In the main they carry five distinct references:

To the whole Creation. See Rom. 1:20, 24. Acts 17:24. God that made the world.

To the earth as the sphere of man's abode. Matt. 24:14. Acts 11:28.

To the age, or ages, of indefinite time—the Dispensations. 1 Cor. 10:11. Heb. 9:26.

To all the inhabitants of the earth. Rom. 1:8; 3:19. 1 Cor. 1:21.

Pre-eminently, to the Body of Unregenerate Men.

1 John 5:19. The whole world lieth in wickedness. John 7:7; 8:23; 12:29; 16:8; 17:14, 16, 18, 21, 25. 1 Cor. 1:21; 3:19. Eph. 2:2. Col. 2:20. But the word *Worldly*, and the familiar (though not scriptural) term *Worldliness*, have also special references and applications of a moral character and bearing.

1. To the supreme objects desired and sought by worldly or unregenerate men. 1 Cor. 7:33, 34. Careth for the things that are of the world. Ps. 49:6. They that trust in their wealth. IV. 351-353. Isa. 5:11, 12. Ps. 17:14, 15. Men of the world, whose portion is in this life. IV. 129.

2. To the controlling spirit or temper of unregenerate men, indicating their moral character as ungodly and evil. John 3:19. Men love darkness rather than light. John 15:19. 1 Cor. 2:12. We have received, not the spirit of the world. Eph. 2:2, 3. Aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the children of disobedience, among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind. 1 John 2:16. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 2 Cor. 4:4. The god of this world hath blinded the minds of the unbelieving. XI. 357.

Injunctions and Counsels against Worldliness and Worldly Living.

Rom. 12:2. Be not conformed (fashioned according) to this world, but be ye transformed by the renewing of your mind. XI. 256.

257. 2 Cor. 6: 17. Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you. XI. 369. 1 John 2: 15. Love not the world, neither the things that are in the world. XI. Titus 2: 12. Denying ungodliness and worldly lusts, we should live soberly (referring to ourselves), righteously (to our fellow-men), and godly (to God), in this present evil world. XI. 547, 548. Ps. 62: 10. If riches increase, set not your heart upon them. IV. 421. Eccl. 5: 18. VI. 474-478. 1 Tim. 6: 17. Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy. XI. 527. 1 Cor. 7: 31. Use the world as not abusing it (using it to excess); for the fashion of this world passeth away. XI. 302. James 1: 27. Keep unspotted from the world. XI. 626. Prayer of the Psalmist, 119: 37. Turn away mine eyes from beholding vanity. V. 303.

[By nonconformity is meant not merely outward avoidance, but *inward alienation*. The ways of the world are to have no home in the Christian's soul; the deceits of the world are to bear no gratification. *Anon.* Worldliness does not consist merely in distinct acts, but it is the spirit of a whole life, which passes by all that is invisible, real and eternal because it is devoted to the visible, the transient and the unreal. *F. W. Robertson.*]

Reasons for Non-Conformity to and Separation from the Worldly.

Evanesence of earthly interests and pleasures. Ps. 49: 6-17. IV. 349-353. Ps. 73: 4-12, 16-20. V. 7-10. Worldly living fails to satisfy. Isa. 55: 2. Ye spend money for that which is not bread, and your labor for that which satisfieth not. VIII. 301. Eccles. 2: 22, 23. What hath man of all his labor, and of the vexation of his heart? For all his days are sorrows. Eccles. 1: 2. Vanity of vanities, saith the Preacher, all is vanity. VI. Eccles. 6: 12. Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? VI. Alliances with worldly men lead to hurt, and loss. *Illus.* Jehoshaphat and Ahab. 2 Tim. 4: 10. Demas forsook me, having loved this present world. XI. 542. 2 Cor. 4: 4. The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel should not dawn upon them. XI. 357. 2 Cor. 7: 10. The sorrow of the world worketh death. XI. 370-372. 1 Tim. 5: 6. She that giveth herself to pleasure is dead while she liveth. XI. 520. 2 Pet. 1: 4. Corruption is in the world by lust. XI. James 4: 4. The friendship of the world is enmity with God. XI. 635. 1 John 2: 15. If any

man love the world, the love of the Father is not in him. XI. 686, 687.

The Regenerated Believer Assured of Overcoming Power.

1 John 5:4, 5. Whosoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith. And who is he that hath overcome the world, but he that believeth that Jesus is the Son of God? XI.

The Assurance and Intercessory Prayer of Christ:

John 16:33. In the world ye have tribulation: but be of good cheer; I have overcome the world. X.

John 17:15. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one.

(4) WATCHFULNESS. Associated in Scripture with prayer, and conflict with temptations from within and without. It includes and implies a **habitual attitude of spiritual alertness.**

It includes: 1. A *taking heed* to moral and spiritual environments, noting especially exposures to harm and loss from inimical forces within our own hearts and wills, from worldly allurements and Satanic temptations. 2. A deep *consciousness of spiritual danger* and damage impending from these foes within and without the soul. 3. A profound *sense of weakness*, insufficiency and utter unreadiness to meet and avert or resist these assailing spiritual foes.

It implies also: 1. A *recognition of God's efficient interposition* and a conscious dependence upon His proffered help. 2. An *actual reliance upon His direction*, guardianship and deliverance, and a looking for and *expectation* of a blessed result, by reason of His certain and assuring promises. Hab. 2:1. I will stand upon my watch to see what He will speak. IX. 508.

Injunctions and Counsels.

Mark 13:33 and Luke 21:36. Take heed, watch ye and pray always. X. 454-456. Matt. 26:41. Watch and pray, lest ye enter into temptation. X. 513. 1 Cor. 16:13. Watch ye, stand fast in the faith, quit you like men. XI. 344. 1 Thes. 5:6. Let us watch and be sober. XI. 495. Eph. 6:18. Watching thereunto (unto prayer) with all per-

severance. Col. 4: 2. Watch (in prayer) with thanksgiving. XI. 483. 1 Thes. 5: 6. XI. 495. 1 Pet. 4: 7. Watch unto prayer. XI. 661, 662. Rev. 3: 2, 3. Be watchful and strengthen the things that remain. XI. 732.

[*I say unto you all, Watch.* The watching is not to be that of anxious waiting, but of *faithful doing*. Men steeped in worldliness are heedless of death and the judgment to come. They lose the thought of consequences, and grow reckless and unscrupulous as to the methods by which they gratify their desires. But the servant of Christ holds everything in trust for his Lord, and uses time, talents, means, life itself, for His glory. Such fidelity to trust shall be rewarded with confidence and honor from his Lord. *J. P. Thompson.*]

Results of Watching.

Prov. 8: 34. Blessed is the man that heareth Me, watching daily at My gates. Luke 12: 37. Blessed are those servants whom the Lord when He cometh shall find watching. Rev. 16: 15. Blessed is he that watcheth. XI. 764.

Practical Considerations.

1. The watcher must not only look and pray for Divine guidance and guardianship, but also for Divine girding in actual conflict, and engage in every conflict with an assured expectation of a triumphant issue. *Illus.* Neh. 4: 9, 13-23.

2. The true order of these related duties is: Watch, Pray, Expect and rely upon God for guidance and assistance. Then, in the name of God, manfully resist. And this order is to be persistently maintained until the life-release from spiritual peril, temptation and conflict. Life-long vigilance is the condition of final rest and peace at the entering into the eternal life.

(5) PERSEVERANCE; STANDFASTNESS; STEADFASTNESS.

Assured by God's pledges, and demanded of the believer. A Practical Theme of great breadth, of the deepest interest and moment.

Assurance in many forms.

1 Sam. 2: 9. The Lord will keep the feet of His saints. III. 251. Ps. 16: 8. I shall not be moved. IV. 120. Ps. 37: 23, 4. IV. 280, 1. Ps. 57: 2. God performeth all things for me. IV. 400. Ps. 73: 23, 24.

Thou hast holden, shalt guide and receive me. V. 11. Ps. 121:7. Shall keep thy soul. V. 363-368. Ps. 138:8. The Lord will perfect that which concerneth me. V. 437, 8. Isa. 27:3. I, the Lord, will keep it night and day. VIII. 132. Jer. 32:40. John 8:31, 32. X. 315. John 10:28, 29. No one shall snatch them out of My (the Father's) hand. X. 341. Rom. 8:1, 2, 28-37. No condemnation, etc. XI. 232, 3. 240-243. 1 Cor. 10:13. God will not suffer to be tempted above that ye are able to bear. XI. 308, 9. Phil. 1:6. He that hath begun a good work in you will perfect it. XI. 445, 6. 2 Thes. 1:11. Will fulfill all. XI. 499. 2 Tim. 1:12. He is able to guard that which I have committed unto Him. XI. 531. 2 Tim. 2:19. The firm foundation of God standeth. XI. 534. 2 Tim. 4:18. The Lord will deliver and save. XI. 542. Heb. 12:2. Jesus, the author and perfecter of our faith. XI. 604. 1 Pet. 1:5. Guarded by the power of God through faith. XI. 646. 1 Pet. 5:10. God shall Himself perfect, stablish, strengthen you. XI. 669. 2 Pet. 2:9. The Lord knoweth how to deliver the godly out of temptation. Rom. 14:4. God able to make him stand. Jude 24. Able to guard you from stumbling. 1 Cor. 1:8. Who shall confirm you to the end, that ye be unreprouvable in the day of our Lord Jesus Christ. XI. 279. 2 Cor. 1:10. Who delivered us, and doth deliver; in whom we trust that He will also still deliver us. XI. 347. Eph. 1:4, 5, 13. In whom, having believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance. XI. 415-417. Phil. 3:12. I press on that I may apprehend that for which I was apprehended (grasped) by Christ Jesus. XI. 459. 1 Thes. 3:13. To the end He may establish your hearts unblamable in holiness before our God and Father. 2 Thes. 3:3. The Lord is faithful, who shall stablish you, and guard you from the evil one. 1 John 2:27. The anointing which ye received of Him abideth in you. 1 John 3:9. Whosoever is begotten of God doeth no sin, because His seed abideth in him. XI. 692. Ps. 119:117. Hold Thou me up, and I shall be safe. V. 337. Luke 22:32. I have prayed for thee that thy faith fail not. 1 Pet. 5:10, 12. The God of all grace shall Himself perfect, stablish, strengthen you. XI. 669. Job 17:9. Shall wax stronger and stronger. VI. 103, 4.

Steadfastness Demanded of the Believer.

1 Cor. 15:58. Wherefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. XI. 341. 1 Cor. 16:13. Watch ye, stand fast in the faith, quit you like men, be strong. XI. 344. 2 Cor. 1:24. By faith ye stand. XI. 350. Gal. 5:1. With freedom did Christ

set us free; stand fast therefore. XI. 404. Eph. 4:14. Be no longer children, tossed to and fro and carried about with every wind of doctrine. XI. 429. Eph. 6:10-18. Be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. That ye may be able to withstand in the evil day, and, having done all, to stand. XI. 443. Phil. 1:27. Stand fast in one spirit, with one soul striving for the faith of the Gospel. XI. 449. Phil. 4:1. Stand fast in the Lord. Phil. 2:12. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to work. XI. 453. Col. 1:23. Continue in the faith, grounded and steadfast. Col. 4:12. That ye may stand perfect and fully assured in all the will of God. 1 Thes. 3:8. We live if ye stand fast in the Lord. XI. 488. 2 Thes. 2:15. Stand fast, and hold the traditions which ye were taught. XI. 402. Epistle to the Hebrews a continuous plea for steadfastness and perseverance, based upon the salvation wrought by the Son of God, as Mediator, Sacrifice, Saviour from Sin, and Welcoming Sovereign in the Heavenly Gathering. Notably, chapters 3, 4, 6, 10-13. XI. 574-6, 609. 1 Pet. 5:8, 9. Be sober, be watchful: your adversary the devil walketh about; whom withstand steadfast in your faith. XI. 668. 2 Pet. 1:4-11. Precious and exceeding great promises, that through these ye may become partakers of the Divine nature, having escaped the corruption that is in the world by lust. For this cause adding on your part all diligence, in your faith supply virtue, etc. . . . Give the more diligence to make your calling and election sure; for if ye do these things ye shall never stumble. XI. 670-672. Also read XI. 661, last paragraph.

As *life*, in its every form, finds its only definition and evidence in energy and movement, advance and progress, so pre-eminently *spiritual* life is disclosed by its unceasing energy and fruitfulness, by the unremitting exercise of every faculty in its appropriate spiritual work. The normal condition of Christian Being and Living is found in the persistent aim and effort to realize a higher degree of Christ-likeness in spirit and daily doing, by a closer walking with, looking unto, and resting upon Christ.

The New Testament exhortations to steadfastness and endurance to the end find abundant and emphatic illustration in all the better men and women of the Old Testament History, alike in the times of Patriarchs, of the Exodus and Wanderings, of Judges, Kings and Prophets. A main and vital purpose of the detailed personal histories is to inculcate the lesson needed by all in all time, that the only fulfilled and compensated life is that which *holds on* unwaveringly in

the way of obedience and trust, of humility and truth, of submission to Divine ordering, and of unswerving fidelity in all appointed service, *unto the end of the testing period.*

God's Part and Man's Part in this momentous matter of Steadfastness or Perseverance find still further and larger exposition and illustration in the passages cited upon pages 137-139, under AGENCY, DIVINE AND HUMAN. Than this Theme of AGENCY, none other is of greater practical moment, and none demands more careful and frequent consideration and regard. Both Themes, *Agency* and *Perseverance*, are based upon the same facts of demanded human action and Assured Divine co-operation.

[We hold out because Christ holds us. It is not our grip on Him that counts, but His grip on us. "We stand by faith," but it is in Him. He is able "exceedingly abundantly" to make us stand. And we go on in Him and grow in Him. In Christ the Christian is always mightier than even his most extravagantly sanguine thought. His deeds beat his hopes, because, beyond his sight, Christ puts the pith of efficiency in those deeds. Always "above all" that the believer "asks or thinks" is Christ able. *W. J. Skillman.*]

As practically helpful to these Heart Exercises we briefly refer to the Scriptural call for

SELF-EXAMINATION.

Texts for thoughtful study: 2 Cor. 13:5. Examine yourselves whether ye be in the faith; prove your own selves. XI. 388-390. Gal. 6:4. Let each man prove (test) his own work. XI. 410. Lam. 3:40. Let us search and try our ways. VIII. 612. Ps. 26:2. Examine me and prove me. IV. 201. Ps. 77:6. I communed with my own heart; my spirit made diligent search. V. 34. Ps. 139:23, 24. Search me and try me, and see if there be any evil way in me. V. 449-452. Prov. 4:25. VI. 271. XI. 724. In these passages it is to be noted that the examination respects not the *feeling*, but the "*faith*," the "*work*," and the "*way*," or the radical convictions of truth and duty, and their effect in the *life*.

The natural order of the mind's action in a genuine religious experience is: 1. Actual and profound consideration by the intellect or reason of the revealed truths and facts which relate to and vitally affect the present and eternal well-being of the soul. 2. *Knowledge* of these truths wakens and excites the appropriate *feeling* in view of their personal bearings and effects. 3. Knowledge thus disclosed and feeling thus awakened act together in stirring the *will* and moving it to corresponding action. In accord with this natural action of the

mind, a careful study of the above texts shows that the sphere of right and helpful self-examination does not lie so much in the region of *feeling* as of convictions, choices and actions. Conduct, not feeling, is to be examined; grounds, motives, qualities and tendencies of action, not their mere accompanying emotions or frames of feeling. The essential point of self-searching is not so much the reality or measure of love to God and man as the character of the *life-ruling convictions*, as well as affections and the *choices*, as these convictions and choices are realized in the actual ordering of the life, whether these accord with the disclosures and demands of Christ respecting personal salvation and duty. These deeper, more radical matters of knowledge and faith, of heart choice and pursuit, present the true sphere of wise, healthful and effective self-examination.

Paul nowhere speaks of feeling in connection with questions of spiritual experience. He says, "I *know* whom I have *believed*." XI. 531. "This one thing I *do*, forgetting the things which are behind and stretching forward to the things that are before, I press on." He prays for *heart-enlightenment*, Eph. 1: 17, 18. "That God may give you a spirit of wisdom and revelation in the knowledge of Christ; having the eyes of your heart enlightened, that ye may *know* the hope of His calling," etc. And John, the apostle of love, lays the same superior emphasis upon knowledge and faith in his references to spiritual experience. "We *know*," he says, "and have *believed* the love that God hath to us." XI. 607. Again he says, 1 John 3: 18, 19. "Let us not love in word or tongue, but in *deed* and *truth*." XI. 603. And these words of Paul and John furnish, in their thorough study, a large basis for helpful self-examination.

2. WORSHIP.

Primal, Essential, and Eternal Elements characterizing the worship of pure spirits, angels, and redeemed men, in heaven and on earth.

Separable into four particulars:

1. The Offering to God of PRAISE, for all that He is, in Being, Character, and Working; the reverent ascription of Adoring Homage for His original, illimitable, all-creative, all-controlling and ineffably glorious Being; ever possessing and exercising an

Infinite Majesty, Might, Wisdom, Holiness, Justice, Truth and Love. Ps. 96: 1-9. V. 148-152. Ps. 111: 1-3. V. 243. Isa. 6: 1-3. VIII. 40-42. Rev. 7: 9-12. XI. 746, 7.

To Praise is to Declare Blessed and Glorious, or to Glorify. For redeemed Men

God is to be Praised with Mind and Heart. Ps. 47: 6. Sing praises with understanding. IV. 340. Ps. 96: 4. Greatly to be praised. Deut. 10: 21. He is thy praise and thy God. Ps. 103. All that is within me bless. V. 180. Ps. 9: 1. With my whole heart. IV. 87.

With the Voice in Ascription and Thanksgiving, in Prayer and Song. Ps. 96: 2. Sing forth from day to day. V. 149. Ps. 105: 2. Sing psalms unto Him. Ps. 100: 4. Ps. 57: 7. I will sing praises. IV. 401, 2. Ps. 34: 1. Praise continually in my mouth. Ps. 51: 15. Ps. 63: 3, 5. IV. 428-430. Isa. 51: 11. VIII. 269. Col. 3: 16. With psalms and hymns and spiritual songs, singing with grace in your hearts. XI. 480. *Illus.* Christ and His apostles. Matt. 26: 30.

All should praise, every day, at all times and in all experiences, while life lasts and forevermore. Ps. 67: 3, 5. Let all the peoples praise Thee. IV. 450, 451. Ps. 145: 2. Every day will I bless Thee. V. 472. Ps. 35: 28. IV. 261. Ps. 92: 2. V. 126. Ps. 34: 1. At all times. Isa. 61: 3. Garment of praise for heaviness. Acts 16: 25. Paul and Silas sang praises to God. XI. 116. Ps. 113: 3. V. 255. Ps. 104: 33. I will sing praise as long as I live, while I have any being. V. 201. Isa. 51. Come with singing unto Zion. VIII. 269. Ps. 86: 12. V. 84. Its value shown: 2 Chron. 20: 22-30. VII. 295, 6. 2 Chron. 29: 27. VII. 339.

Praise is good, fitting to the upright and the grateful. Ps. 147: 1. Good, pleasant, comely. V. 485. Ps. 33: 1. IV. 247. Ps. 135: 3. V. 422.

God is Praised by all His Works. Ps. 19: 1-4. Heavens declare the glory of God. IV. 147, 8. Ps. 103: 21, 22. All His works in all places. V. 187. Ps. 104: 35. V. 202-205. By the heavenly Host. Luke 2: 13. Rev. 5: 9. XI. 741, 747.

Hence the Impassioned Call to Praise. Ps. 103: 20-22. V. 186. Ps. 135: 19-21. V. 425. Ps. 145: 21. All flesh bless His holy name forever. Ps. 146: 1, 2. V. 479-483. Ps. 148: 1-14. V. 492-496. Ps. 150: 1-6. V. 500-502.

2. The Offering of Thanksgiving for all that He has done in behalf of created spirits; for His Love in Creating, His Goodness in Preserving and Providing, and His Grace in Redeeming and Eternally Saving Men. Ps. 100: 4. V. 168.

Praise and Thanksgiving.

In its highest and truest significance, Praise is the instinctive outburst of adoring worship that rises from a pure creature spirit at the knowledge and vision of an Infinite, Self-existent, All-Creative and Sovereignly Ruling God, a God of Holiness, Justice, Goodness and Truth. It occupies a higher vantage-ground than Thanksgiving, since it represents only the soul's reverent homage and appreciative adoration for God in Himself, as He is in His eternal, glorious, perfect and blessed Being, utterly without thought of the good He bestows upon the worshipping recipient creature. The offering of Praise, therefore, is the one spontaneous act of the human soul, unaffected by promise of good and uninfluenced by expectation of return for service. As thus unmixed with any thought of self, Praise is the highest expression of honor to God, and it brings the purest and loftiest element into the soul's communion with God. In both Testaments it is characterized as an "offering" or "sacrifice" by which God is glorified. Ps. 50: 14, 23. IV. 359-362. Heb. 13: 15. XI. 615.

Joined with the tenderer and sweeter note of Thanksgiving for ineffable and unlimited "goodness and mercy," Praise is the one revealed employment of the sinless and redeemed hosts in the Heavenly Presence. Rev. chapters 5, 7, 14. Of all high privileges and imperative obligations, it would seem that this supreme privilege is least appreciated, this vital duty least regarded by many true believers, to their lack of spiritual energy, comfort, fruitfulness and joy.

3. The Offering of Glad and Loving Service. Heb. 12: 28. Let us have grace whereby we may offer service well pleasing to God. XI. 612. Rom. 12: 1. Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. XI. 256, 7. Rev. 22: 3. His servants shall serve Him. XI. 781.

These three particulars—Praise, Thanksgiving and Service—belong to Worship both in heaven and on earth. For elements of

earthly worship befitting the consciously sinful and responsible human spirit, we refer to the fourth and final particular :

4. PRAYER. Call; Cry; Supplication.

Comprehensively, Communion with God.

Essentially, Prayer is the glad, grateful and heartfelt response of the believer to God's proffer to meet and commune with Him. In this, as in all that transpires between God and man, it is God who takes the initiative and invites the outpouring of all that is in the heart into His sympathizing ear. Clear and impressive texts assure us upon these points. Ex. 25:22. I will meet with thee, and I will commune with thee from above the Mercy-seat, from between the two cherubim. II. 300. Ps. 62:8. Trust in Him at all times; pour out (empty) your heart before Him. IV. 418, 9. Ps. 42:4, 8. I pour out my soul. IV. 313, 316. In public or private, the communing soul must feel and be alone with God. Matt. 6:6. Pray in secret. X. 156. The sole condition of hearing and response is a truthful heart in asking. John 4:23, 24. They that worship must worship Him in spirit and in truth. X. 102. Jer. 29:12, 13. Search for Me with all your heart. VIII. 529. Ps. 57:7. My heart is fixed. IV. 402. Ps. 37:4. He will give thee the requests of thy heart. IV. 274. Ps. 66:18. If I regard iniquity in my heart, the Lord will not hear me. IV. 445. Ps. 145:18. Call upon Him in truth. V. 476. 2 Tim. 2:22. Call upon the Lord out of a pure heart. *In the beauty of holiness.* Ps. 29:2. IV. 217, 220-223. *Illus.* 2 Chron. 30:18. VII. 341. Definition, by H. More. IV. 436.

[Our necessities and our desires derive their force as *pleas* from *God's own character*. The one prevalent plea with God is the faithful recounting of all that grace and pity which *He is* and has exercised. "For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." Our need is the occasion; our faith and desire the channel; but Himself is the ground of all our hope; Himself is the reason as Himself is the source of all our deliverance and all our salvation. *Maclaren.*]

Name and Mediation of Christ, the basis of access to God, and the ground of faith, boldness and hope in prayer.

Ask in My Name. John 14:6, 13, 14. X. 481-483. John 16:24, 26. X. 502, 3. 1 Tim. 2:5. One Mediator between God and man, the Man Christ Jesus. XI. 510. Eph. 2:18. Through Him (Christ) we

have access to the Father. XI. 422. Heb. 13: 15. Through Him offer sacrifice of praise continually, the fruits of lips which make confession to His Name. XI. 615. Rom. 8: 34. Maketh intercession for us. XI. 242. Heb. 7: 25. Ever liveth to make intercession. XI. 580. Eph. 3: 12. In whom we have boldness and access in confidence through our faith in Him. Heb. 5: 14, 16. Having a great High Priest, Jesus the Son of God, let us draw near with boldness unto the throne of grace, that we may find grace to help us in time of need. XI. 569-571.

The Holy Spirit Inspirer and Helper in Prayer.

Jude 20. Praying in the Holy Spirit. XI. 710. Eph. 2: 18. We have access by one Spirit to the Father. XI. 422. Rom. 8: 26. The Spirit helpeth our infirmity; for we know not how to pray as we ought. XI. 239. Zech. 12: 10. I will pour the Spirit of grace and of supplications. IX. 603. Eph. 6: 18. Praying in the Spirit. XI. 444. Ps. 80: 18. Quicken us and we will call.

Normal Attitude and Action of the Soul in Prayer with Reference to the Persons of the Trinity.

This is definitely declared in Eph. 2: 18. For through Him (Christ) we have our access by (or in) one Spirit unto the Father. XI. 422. As fully shown, in the two preceding paragraphs, Christ's Name and Mediation constitute the basis of access, and the Holy Spirit is our efficient Inspirer and Helper in thought, feeling and expression. Christ reveals the Father and is the Advocate and Intercessor with the Father. The Holy Spirit reveals Christ in His mediating and saving offices, shows to us all our needs supplied in Him, and thus illumines, inspires and aids our utterance in prayer. Thus in our intelligent, heartfelt and acceptable praying, we listen for the voice, we heed the leading and accept the influence of the Spirit, we plead the name and the meritorious work of Christ, and we ask the Father.

Yet we are privileged to address our prayer alike to the Father, to the Lord Jesus Christ and to the Holy Spirit, according to the natural play of our thought or feeling respecting the things desired, and the special relation of the Three Persons to particular objects of aspiration or need. But even in such specific form of address, no thought of severance should be allowed. Read X. 589, 590.

Constituents or Parts of Prayer.

(1) **Praise**, including Ascriptions of Honor, Holiness, Majesty, Might, Blessing and Glory, and Expressions of Adoration, Homage,

Reverence and Devotion. All these are commanded and illustrated in the Psalms, in the recorded prayers of the Old and New Testament, and in the celestial pictures of the Apocalypse.

(2) Thanksgiving. This too is repeatedly demanded and expressed by Psalmists, Prophets and Leaders in the O. T., and commended in the New. Phil. 4:6. In everything with thanksgiving let your requests be made known unto God. XI. 463. 1 Thes. 5:17. In every thing give thanks. XI. 406. Col. 3:15, 17. And be ye thankful. XI. 479. Eph. 5:20. Giving thanks always for all things. XI. 438. Col. 2:7. Abounding in thanksgiving. Ps. 100:4. Be thankful unto Him. V. 168. Ps. 50:14. Offer unto God thanksgiving. IV. 359.

(3) Penitent Confession. 1 John 1:9. If we confess our sins, God is faithful to forgive. XI. 683. Prov. 28:13. VI. 413. Ps. 32:5. I said, I will confess my transgressions, and Thou forgavest. IV. 241. Ps. 51. IV. 363-371. Isa. 6:5. VIII. 44.

(4) Supplication (Asking, Entreaty), including Intercession. This is the chief constituent of Prayer. In O. T. God says, Call upon Me. Ps. 50:15. IV. 359. Ps. 91:15. V. 123. Ps. 105:1, 4. Seek His face evermore. V. 207. Isa. 65:24. VIII. 380. Jer. 33:3. Call unto Me, and I will answer thee. VIII. 553. Zech. 10:1. IX. 593. Matt. 7:7, 8. Ask, and it shall be given you; for every one that asketh receiveth. X. 166. 1 Tim. 2:1, 2. I exhort that supplications, intercessions be made for all. XI. 510.

Responsive to and more fully interpreting these Constituents of Prayer, we note the

Attitude and Spirit of the Accepted Suppliant, suggesting the Conditions of Acceptable Prayer.

Reverent Praiseful Recognition of God's Greatness and Majesty, His Holiness and Justice, His Love and Truth. Ps. 89:7, 8. V. 96. Ps. 95:3, 6. V. 141. Ps. 96:8, 9. V. 151, 2. Ps. 99:5, 9. V. 162, 3. Ps. 108:4, 5. V. 224. Ps. 111:9. V. 245.

[There is beauty in reverence, there is joy in reverence, there is an uplifting and ennobling power in reverence. He who is reverent, and who gives reverence wherever it is due, shows more of the likeness and grows more in the likeness of Him who has commanded reverence as a duty, and to whom is due the supremest duty of reverence. Only in a reverent attitude is there the possibility of progress in the line of

God's plans and God's providences; for at the best we cannot fully know God, and we must give reverent trust beyond our sphere of knowledge and of sight. *H. C. Trumbull.*]

Thankfulness for Providential Goodness and Pardoning Mercy. Ps. 103: 1-13. V. 180-183. Ps. 107. V. 216-223. Ps. 121: 1-4. V. 363-368. Ps. 139: 10. V. 445. Ps. 145. V. 471-478. Ps. 147: 7-11. V. 486-488. 1 Chron. 29: 11-13.

[It is fit we should begin and end the day with His praise, who begins and ends it with His mercy. As thou wouldst have God prosper thy labor in the day, and sweeten thy rest in the night, clasp them both together in thy morning and evening devotions. *Gurnall.*]

Feeling of Dependence and Need, with penitent Sense of Unworthiness and Sin. Ps. 51: 17. Sacrifices of God a broken and contrite heart. IV. 374. Ps. 86: 1. Answer me, for I am poor and needy. V. 80. Ps. 102: 17. V. 178. Ps. 130: 3. V. 400. Luke 18: 13. God be merciful to me, the sinner. X. 384. 2 Cor. 3: 5. Not sufficient of ourselves to think anything. XI. 353.

Humble Submission and Obedient Self-surrender. Ps. 119: 94. I am thine, serve me. V. 325, 6. Ps. 119: 146. V. 349. Ps. 119: 176. I have gone astray; seek Thy servant. V. 357. Job 34: 32. I will do iniquity no more. VI. 181. *Illus.* Jacob. Gen. 32: 9-12. I. 465. Job 42: 5, 6. VI. 220. Isa. 6: 5-8. VIII. 43, 44. Prodigal. Luke 15: 17-21. X. 370. Also 1 John 3: 22. We receive because we keep His commandments. XI. 694.

Heart-Trust in Christ, and Assured Reliance on the Promises of God to Hear and Answer. Matt. 9: 29. According to your faith be it unto you. X. 230. Mark 11: 24. All things ye ask in prayer, believing, ye shall receive. X. 416. John 14: 14. X. 483. Heb. 11: 6. He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him. XI. 597, 8. James 1: 6. Ask in faith, nothing doubting. XI. 620. *Illus.* Joash. VII. 238, 242.

Patient Expectation, and Hopeful, Assured Waiting upon God's Time and Way of Answer. Micah 7: 7. I wait, my God will hear. IX. 489. Ps. 123: 2. Our eyes look unto God, until He have mercy. V. 373. Many Psalms. 27: 14. IV. 211, 212. 37: 7. IV. 276. 39: 7. 40: 1. IV. 297. 52: 9. 136: 5. V. 402, 3. 119: 10. V. 290.

Pure Hands, a Whole, True Heart, an Abiding in Christ, and a Christ-serving Life. Lam. 3:41. Lift our hearts with our hands. IX. 612. 1 Tim. 2:8. Lifting up holy hands. XI. 511. Ps. 119:145. Called with my whole heart. V. 349. Ps. 145:18. To all that call upon Him in truth. V. 476. John 4:24. Must worship Him in spirit and in truth. X. 102. Heb. 10:22. Draw near with true heart. XI. 593, 703. John 15:7. If ye abide in Me, and My words abide in you, ye shall ask what ye will. X. 491. John 15:16. Ye should bring forth fruit, that whatsoever ye ask. X. 494. Heb. 12:28. James 5:16. The supplication of a righteous man availeth much. XI. 642. 1 John 3:20. We receive because we do those things that are pleasing in His sight. XI. 694.

Hindered and Rejected Prayers. Causes and Effects.

Job 15:4. Thou doest away with fear and restrainest devotion before God. VI. 95. Job 21:15. What profit if we pray. VI. 121-123. Job 35:13. God will not hear vanity. VI. 184. Ps. 66:18. If I regard iniquity in my heart, the Lord will not hear. IV. 445, 6. Isa. 59:2. Your sins have hid His face from you, that He will not hear. VIII. 340. Matt. 6:7. Vain repetitions. X. 156. James 4:3. Ye ask and receive not because ye ask amiss, that ye may, etc. XI. 635. 1 Pet. 3:7. XI. 658. 1 Tim. 2:8. Without wrath and doubting. XI. 511. Prov. 15:8. Of the wicked is an abomination to the Lord. VI. 332. Christ's refusals: The ambition of James and John. Mark 10:35. Vengeance. Luke 9:54. Acts 1:8.

Other Conditions or Limitations to Favorable Response.

Requests must be in harmony with His gracious will and contributory to His glory. 1 John 5:14. If we ask anything according to His will, He heareth us. John 14:13. That the Father may be glorified.

Must come from a loyal and obedient, forgiving and loving, and an unselfish, heart and life. John 15:7. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Matt. 6:15. If ye forgive not men their trespasses, your heavenly Father will not forgive you. James 4:3. Ye receive not because ye ask amiss, that ye may spend in your pleasures. 1 Pet. 3:7. That your prayers be not hindered.

Answers withheld for lack of asking. Job 15:4. Restraining prayer. VI. 95, 6. James 4:2. Ye have not because ye ask not. Mal. 3:10. Prove Me now herewith if I will not pour you out a blessing. IX.

643, 644. Ezek. 36:37. I will be inquired of to do it. IX. 158-160. *Two foundation texts of missions.* VII. 203. (*Liddon.*) VII. 238, 9.

God the Hearer and Answerer of Prayer, including many inspiring and strengthening promises.

Ps. 10:17. Heard the desire. IV. 95. Ps. 18:6. IV. 138. Ps. 37:4. He will give thee the requests of thy heart. IV. 274. Ps. 65:2. Thou that hearest prayer. IV. 436, 252. Ps. 66:19, 20. God hath heard. IV. 446, 447. Ps. 91:15. He shall call and I will answer. V. 123. Prov. 15:29. Heareth the prayer of the righteous. VI. 334. Isa. 45:19. I said not, Seek ye Me in vain. VIII. 238, 9. Isa. 65:24. Before they call, I will answer; and while they are yet speaking, I will hear. VIII. 380. *Illus.* Dan. 9:21. Jer. 29:12, 13. Ye shall pray and I will hearken. VIII. 528, 9. Jer. 33:2, 3. VIII. 552, 3. Lam. 3:40, 41. VIII. 612. Matt. 7:11. Much more shall your Father give good things to them that ask Him. X. 166. Luke 11:13. X. 328. Eph. 3:20. To do exceeding abundantly above all we ask or think. XI. 426. *Illus.* Ex. 2:23-25. I. 582. Ps. 40:1. IV. 296. Ps. 116:1, 2. V. 265. The only limitation, 1 John 5:14. Jas. 5:16. Strenuous, fervent prayer availeth much. XI. 642.

His Command and Invitation to Pray, including other great and precious promises.

Isa. 27:5. Let him lay hold of My strength. VIII. 133. Jer. 33:3. Call and I will answer, and show thee great things. VIII. 553. Ps. 81:10. Open thy mouth wide, and I will fill it. V. 55-57. Zech. 10:1. IX. 593. 1 Kings 3:5. Ask what I shall give thee. III. 514-518. Matt. 7:7, 8. X. 165, 6. James 4:8. Draw nigh to God, and He will draw nigh to you. XI. 635, 637. 1 Thes. 5:17. Pray without ceasing. XI. 496.

God Desires our Habitual and Unceasing Communion with Him.

1 Thes. 5:17. Pray without ceasing. XI. 496. Eph. 6:18. Praying at all seasons. XI. 444. Col. 4:2. Continue steadfastly in prayer. XI. 483. Rom. 12:12. Continuing steadfastly in prayer. XI. 261. Luke 18:1. Men ought always to pray. X. 383. Christ's example. X. 122-245. See also Dan. 6:10. IX. 265. Communion with God should touch every changing experience. As in genuine human fellowship, thought and feeling elicited by recurring events spring to natural expression, so should it be with our fellowship with God, only

freer and fuller, as God is nearer, more sympathetic and responsive. Hence, the Psalmist's fervent conclusion (Ps. 73:28): "It is good for me to draw near to God." IV. 14:16. Also see Ps. 55:17. IV. 389. Ejaculatory prayer. Neh. 2:4. I prayed to the God of heaven. VII. 533, 4. Jas. 4:8. XI. 635, 7. (A. R.) *Illus.* VII. 174-176.

[What we all need to learn more is how to walk with God hour by hour as a man with his friend; not so much to be continually going in and out of His presence as to be always living in it, without effort thinking of, consulting and obeying Him. *Bp. Thorold*. And, it may be added, in every changing experience of comfort or trial spontaneously pouring out our gratitude or our needs into His heart of infinite sympathy and love.

Communion with Christ is the best proof of Christ's existence and Christ's love. It is in the power of prayer to realize Christ, to bring Him near, to make you feel His life stirring within you. Let but a man live with Christ, anxious to have his own life destroyed and Christ's life established in its place, losing himself in Christ, that man will have all his misgivings silenced. He who works and *feels* he works—he who prays and *knows* he prays—has got the secret of transforming life-failure into victory. *F. W. Robertson*.

Oh, how wonderful is the blessedness of those who have learned the secret of a devout life! Partakers of the Divine nature, they partake the Divine bliss. They are one with God. He Himself finds delight in their childlike trust and their reverential love. And the soul that dwells with God is already in possession of a victorious strength, a celestial peace and Divine delight. *R. W. Dale*.]

Importunate boldness and impassioned energy commended by word and example.

Ps. 50:15. Call and I will deliver. IV. 360. Ps. 55:22. Cast thy burden upon the Lord. IV. 391. Heb. 4:16. Come boldly unto the throne of grace. James 5:16. The energetic (working) prayer of a righteous man availeth much. XI. 642. Job 21:15. VI. 121, 2. Matt. 7:7. Ask, seek, knock. X. 165, 328. Luke 18:1-8. X. 383, 4. Ps. 5:1, 2. IV. 64. (Also last notes of Ps. VI.) Ps. 18:6. I cried. IV. 138. Hos. 12:3, 4. IX. 371. Dan. 2:17, 18. IX. 230. Luke 11:5.

Subjects of Prayer, suggested directly and indirectly.

Moses' Great Petition. Ex. 33:19. II. 261-266. *His intercession*. II. 551, 2. *Wisdom and Knowledge*. 2 Chron. 1:10. III. 517, 8. *Blessing of God* (Jacob). Gen. 32:26-28. I. 468. IX. 370-372. *For*

the Church: Its Peacc. Ps. 122:6. V. 370. *Its increase.* Isa. 62:7. VIII. 360. Ezek. 36:37. IX. 158-160. *Its reviving.* Heb. 3:2. IX. 516. *Increase of its ministers.* Matt. 9:38. Pray ye the Lord of the harvest that He would send laborers. (Only specific subject referred to by Christ.) *For all men, kings, etc.* 1 Tim. 2:1. XI. 510. *For persecutors.* Matt. 5:44. *Against temptation.* Matt. 26:41. *For wisdom in the life.* Job 34:32. VI. 181. James 1:6. XI. 620. *One for another.* James 5:16. XI. 639, 642. *For the preacher and the Word.* 2 Thes. 3:1. *For correction.* Jer. 10:24. O Lord, correct me, but with judgment. VIII. 447. *Indirectly.* Ps. 102:17. He hath regarded the prayer of the destitute. V. 176. James 5:15. The prayer of faith shall save him that is sick. XI. 641. Many more subjects and suggested teachings found in the

Prayers Recorded in the Bible.

Prayers of the Old Testament. Abraham for Sodom. Gen. 18:23-33. I. 356, 7. Jacob's confession and prayer at Mahanaim. Gen. 32:9-12. I. 464-467. Jacob wrestling at Peniel. Gen. 32:24-32. I. 468-472. Hosea 12:3, 4. IX. 371, 2. Job 42:4-7. In Ezek. 14:14, associated with Noah and Daniel, as men of prayer. Moses: At Rephidim. Ex. 17. II. 91, 94. Intercession after the Golden Calf. Ex. 32:11-14. II. 248-250. Second Intercession. Ex. 32:31, 32. II. 245. Third Intercession. Ex. 33:11-18. II. 258, 9. Fourth Intercession. Ex. 34:9. II. 267. His Great Petition, "Show me Thy glory," and its Answer. Ex. 33:19; 34:5-9. II. 261-266. Displeased at Taberah. Num. 11:11-23. II. 541. Intercession at Paran. Num. 14:11-25. II. 551, 2. Samuel, as a man of prayer, linked with Moses. Ps. 99:6. V. 164. Jer. 15:1. VIII. 466. David's Gratitude and Praise. 2 Sam. 7:25-29. III. 391. Solomon's request for wisdom. III. 517. Dedication of Temple. III. 552, 558, 570. Answered. III. 574. Elijah. VII. 100, 115-117. Elisha. VII. 201-203, 205, 164. Asa. VII. 280-282. Jehoshaphat. VII. 294. Hezekiah and Isaiah. VII. 365-369. Jeremiah. VII. 444, 445. Dan. 6:10. IX. 255, 6. 9:3-19. IX. 295-298. Ezra. VII. 521. Nehemiah. VII. 533. Amos 7:1-6. Intercession answered. IX. 425, 6.

Prayers of New Testament. Publican. Luke 18:12, 13. X. 384. First recorded prayer of the Church. Acts 4:24-31. XI. 33. Stephen. Acts 7:59, 60. XI. 54. Saul. Acts 9:6. XI. 63. Paul in Epistles (to be carefully studied). Eph. 1:15-23. XI. 417. Eph. 3:13-19. XI. 425. Phil. 1:9-11. XI. 447. Col. 1:9-13. XI. 469. 2 Thes. 1:3-12. 499.

Prayer and Watching. Neh. 4:9. We made our prayer and set a watch. VII. 539, 541, 2. Ps. 5:3. Will order my prayer and keep watch. IV. 64, 5. Luke 21:36. Matt. 26:41. Watch and pray. Eph. 6:18. Praying and watching thereunto in all perseverance. 1 Pet. 4:7. Watch unto prayer. XI. 662. Col. 4:2. Watch in the same. XI. 483. Ps. 119:37. Quicken me. V. 303.

Prayer and Thanksgiving. Phil. 4:6. With thanksgiving. Eph. 5:20. Giving thanks always for all things. Col. 2:7. Abounding in thanksgiving. Col. 4:2. With thanksgiving. XI. 483. 1 Thes. 5:16. In everything give thanks. 1 Tim. 2:1. Prayers and giving of thanks.

Prayer and Forgiveness. Mark 11:25. When ye pray, forgive. X. 416. Matt. 6:12, 14, 15. Forgive as we forgive. For if ye forgive, your Father will forgive. X. 158.

Prayer and Peace. Phil. 4:6, 7. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus. XI. 462, 463.

Prayer and Meditation. XI. 536. (T. B.)

Prayer and Faith. See *Faith and Prayer*, p. 84.

Prayer and Natural Law. [Everywhere God works by law, by order, by method. But our Lord taught us that prayer is not the attempt to drag down the divine operations to the level of our folly; prayer is a method by which we lift up our will into correspondence with the methods of God. There are stores of blessings which God intends for us, but which He will not give unless we energetically correspond with His law, with His method, by prayer. Prayer is as fruitful a correspondence with the method of God as work—as fruitful and as necessary. Some things you can obtain by work without prayer; some things you can obtain by prayer without other work; some things by the combination of working and praying; but no things at all without your co-operation; and co-operation by prayer has no kind of rational difficulty attendant upon it which does not attend equally upon co-operation by the method of work. You have no kind of right to put the reign of law as an obstacle to prayer unless you are prepared to make the reign of law an obstacle to your doing

anything to get your own living. . . . It is true that the man of prayer who approaches the Father in the name of the Son, in intelligent correspondence with the divine kingdom and divine purpose, draws out of the largeness of the love of God infinite stores of good things which God wills to give to him, and through him to his family, his church, his nation, humanity—stores of good things which are there in the providence of God waiting to comfort him, but will not be given him except he prays. *C. Gore.*]

United Prayer. Matt. 18: 19, 20. I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them. X. 293. Acts 1: 14. These all with one accord continued steadfastly in prayer. XI. 14, 86.

Public Prayer. Isa. 56: 7. I will make them joyful in My house of prayer, for Mine house shall be called a house of prayer. VIII. 317. First recorded Public Prayer, Solomon at the Dedication of the Temple. III. 555-559. Afterward: Jehoshaphat. 2 Chron. 20: 5-13. VII. 294. Neh. 9: 4-38, 565-567. Heb. 10: 25. Not forsaking the assembling of yourselves together. *N. T. Illustrations:* Acts 4: 24-31. Acts 12: 5. Acts 16: 13-16.

Many of the Psalms utter the call to worship, or express delight in the Sanctuary service. They refer to song and prayer and to the truths unfolded in the sacred Place, where God's honor and beauty abide. They utter with fervid words the experiences of instruction, inspiration and comfort, of uplifting and delight, that come into their hearts from the hallowing influences that fill the Holy Place of God's Presence and communing Fellowship. *E. g.:* Psalms 27: 4-6; 48: 9; 65: 1-4; 68: 24-26; 77: 13; 84: 1, 2, 4, 10; 89: 7; 95: 2-6; 96: 8, 9; 99: 5, 9; 122: 1; 134: 2, 3; 149: 1; 150: 1.

We conclude this vital theme with a succinct outline of

Resultant Blessings of Prayer to the Steadfast Suppliant.

In the still hour of personal communion with God the soul is best and most prepared for all its *duties* to man and God. Then and there the best *knowledge*, the deepest *conviction*, of duty is gotten, or more clearly, deeply impressed. There the judgment and conscience receive most light upon questions of practical difficulty. There the will is

most effectually disciplined against willfulness, trained for practice in self-denial, for the putting forth of energy in the true work of life. There also, through the *present working* of Divine grace, the repulsive propensities to evil of flesh and spirit are more and more brought into subjection, the adorning graces of simplicity, meekness, truthfulness and purity are maintained and augmented in their power. There the heart is made peaceful and happy in its toil by the daily deepening of its responsive trust and love. From habitual solitary communion with God, too, we get all needful preparation for *trials*, light or grievous, preparation for the emergencies of temptation or affliction, emergencies belonging to almost every day. And through the faithful use of the still hour, the Christian *makes the most of himself and of his life in this world*. He makes the most of himself and for himself. In the wrestle of that hour, he gets through Divine power that evenness of temper which keeps down alike rash judgments and excited passions. In the triumphant testing of God's truth and promise by a wrestling spirit, he receives such conviction of their reality as brings his soul more and more under their actuating power. All his spiritual energies are kept aroused and active. His faith is made more vital, active, fruitful. He develops in breadth and symmetry of character, grows daily unto the stature of a perfect manhood in Christ Jesus. And making *most of himself*, he makes *most for himself here*. It may not be in perishable treasure or enviously acknowledged fame. It is in something better far, in that peace of the soul that leans always and closely upon Jesus the Christ, in the calmness of hope, the assurance of expectant joy that looks all round the forward horizon and up into a cloudless heaven as he songfully journeys on. Thus, too, he makes the most of his *life* here, the most of *what can be achieved for others*. Christ's most eminent because successful toilers, in every age, have been those who have lived in the closest communion with Him. Holy men and women in every age, coming from the mount of the Divine *dwelling*, have come *burning* as well as shining lights, clothed with His power in their heartfelt utterances. As their fellowship was with God, as they abode and walked in His light, so they ever brought God with them and kept His Spirit in their hearts, and thus were their toils directed, their words inspired, their yearning desires satisfied.

Of like obligation with the Call to Worship is the Command to dignify and utilize this life by

3. LABOR, or WORK.

Ordained in Eden. Gen. 2:15. Put the man into the garden to dress it and to keep it. I. 167.

Renewed after the Fall. Gen. 3:19. In the sweat of thy face shalt thou eat bread. I. 193.

Embodied in the Moral Law. Ex. 20:9. Six days shalt thou labor and do all thy work. II. 176.

Other References: Prov. 13:4, 11. He that gathereth by labor shall increase. VI. 313, 314. Prov. 14:23. In all labor there is profit. VI. 324. Eccles. 5:12. Sleep of laboring man is sweet. VI. 473. Eccles. 9:10. No work in the grave. VI. 499-501. Ps. 104:23. Man goeth forth to his work. V. 197, 98. Zech. 14:20, 21. IX. 619, 20. Mark 13:38. To every man his work. X. 455, 458. 1 Cor. 4:12. Laboring with our own hands. XI. 293. Eph. 4:28. Working with his hands that he may have to give to him that hath need. XI. 433. Col. 3:23, 24. Whatsoever ye do, do it heartily as to the Lord and not unto men; for ye serve the Lord Christ. XI. 482. 1 Thes. 4:12. Work with your own hands that ye may walk honestly, and have need of nothing. Matt. 10:10. The workman is worthy of his food. 2 Thes. 3:10. If any will not work, neither let him eat. XI. 504.

Diligence, or Industry, Tends to Thrift, Competence and Honor.

Prov. 10:4. Hand of the diligent maketh rich. VI. 296. Prov. 13:4. The soul of the diligent shall be made fat. VI. 313. Prov. 12:24, 27. The hand of the diligent shall bear rule. The precious substance of men is to the diligent. VI. 311. Prov. 21:5. The thoughts of the diligent tend only to plenteousness. VI. 371. Prov. 22:29. A man diligent in his business shall stand before kings. VI. 382, 383. Prov. 27:23. Be thou diligent to know the state of thy flocks. VI. 411. Prov. 31:27. Rom. 12:11. In diligence not slothful. XI. 260.

Idleness, or Slothfulness, Tends to Waste, Want, Wretchedness and Disgrace.

Prov. 18:9. He that is slack in his work is brother to a destroyer. VI. 351. Prov. 19:15. An idle soul shall suffer hunger. VI. 360. Prov. 13:4. The sluggard desireth

and hath nothing. VI. 313. Prov. 20:4. The sluggard shall beg in harvest and have nothing. Prov. 6:6-11. Go to the ant, thou sluggard. Thy want shall come as an armed man. VI. 277, 9. Prov. 15:19. The way of the sluggard as a hedge of thorns. VI. 333. Prov. 24:30-34. Vineyard of the slothful all grown over with thorns. VI. 398, 399. Eccles. 10:18. By slothfulness the roof sinketh in, and through idleness the house leaketh. VI. 505. 1 Tim. 5:8. If any man provide not for his own, he is worse than an infidel. XI. 521. Prov. 26:14, 16. VI. 405.

[Christian life calls for *work sustained by worship*. Mary's warm heart must be joined to Martha's busy hand. Christian toil is rooted to worship as the strong branches of the tree above are fed by the great roots below. Christian toil must depend on the secret roots of prayer. Worship simplifies work, unifies work, calms the spirit, makes us uncomplaining and carries everything in the right spirit to the Master. *E. Judson.*]

II. BELIEVER'S PERSONAL OBLIGATIONS TOWARD FELLOW MEN.

NOTE.—Although broadly treated in the comprehensive statements under *CHRISTIAN WORK or SERVICE* (pp. 194-200), the following specific points are needful to complete the *Scripture Teachings*:

I. PURE, WISE AND HELPFUL USE OF SPEECH.

The Tongue (gift of speech) **Man's Glory**. Ps. 57:8. IV. 402.

Effective for Good or Evil. Income from spoken words. Prov. 18:20. VI. 355. Death and life in the power of the tongue. Prov. 18:21. VI. 356. James 3:8-10. The tongue can no man tame; it is a restless evil. Therewith bless we God, and therewith curse we men; out of the same mouth cometh forth blessing and cursing. XI. 632.

Referred to and Characterized:

I. As True, Pure, Helpful; and Commended. *Proverbs*: 10:11. Mouth of righteous a fountain of life. VI. 297. 10:21, 22. Lips of righteous feed many. p. 298. 12:18, 19. Tongue of wise is

health. Lip of truth established forever, p. 310. 12:22. They that deal truly are His delight, p. 311. 12:25. A good word maketh glad, p. 311. 15:1. A soft word turneth away wrath, p. 330. 25:15. A soft tongue breaketh the bone, p. 401. 25:11. A word fitly spoken, p. 401. 15:23, 26. A word in season, good, p. 333. 4. Ps. 15:2, 3. Speaketh truth in his heart. IV. 114. 5. Ps. 37:30. Mouth of righteous speaketh wisdom. IV. 282. Isa. 50:4. Sustain with words him that is weary. VIII. 263. *Illus.* Judges 8:2, 3. III. 219. Prov. 31:26. VI. 429. Words of godly noted, recorded, and remembered. Mal. 3:16. IX. 646, 7.

2. As False, Hurtful; and Condemned. *Proverbs*: 11:9, 13. VI. 302, 3. 12:22. Lying lips an abomination to the Lord. VI. 310. 16:27, 30. Lips a scorching fire, p. 342. 17:20. Perverse tongue falleth into mischief, p. 348. 18:8, p. 351. 6. 27:22. Words of a whisperer, p. 400. 22:23, p. 372. 25:18. Maul, sword, sharp arrow, p. 402. 26:28. Lying tongue, flattering mouth, p. 406. Idle speaking. Prov. 13:3. VI. 312. Ps. 12:2, 3. With flattering lips and a double heart they speak. IV. 101. Ps. 31:18. Lying lips. IV. 232. Ps. 120:2, 3. Lying lips and deceitful tongue. V. 361. 2. Rom. 3:13. With their tongues used deceit. Eccles. 5:6. Eph. 5:4. XI. 436. 2 Tim. 3:2. Read again. XI. 632-634.

Cautions and Counsels:

Ps. 34:13. Keep thy tongue from evil, and thy lips from speaking guile. IV. 255. Prov. 10:19. He that refraineth his lips doeth wisely. VI. 298. Prov. 14:23. Talk of lips tendeth to penury. VI. 325. Prov. 21:23. He that keepeth his mouth and tongue keepeth his soul from troubles. VI. 372. Eccles. 10:12. VI. 505. Eccles. 12:10. Acceptable words of truth. VI. 522. Matt. 12:36, 37. By thy words justified . . . condemned. X. 188. James 1:19, 26. Bridleth not his tongue, his religion vain. XI. 624. Eph. 5:4. Foolish talking not befitting saints. XI. 436. Ps. 39:1. IV. 289. Zech. 8:16. Speak truth to neighbor. IX. 584. Eph. 4:15, 16, 25. Speak truth with neighbor. XI. 429, 430, 433. 1 Pet. 3:10. Refrain his tongue from evil, and his lips that they speak no guile. Ps. 34:13. IV. 255. James 4:11. Speak not evil one of another. XI. 637. 8. Eph. 4:29. No corrupt speech, but that which is good for edifying. XI. 434. James 1:19. Slow to speak. XI. 624. Col. 4:6. Let your speech be always with grace, that ye may know how ye ought to answer each one. XI. 483. Titus 2:8. Sound speech that cannot be condemned. *Illus.* Mal. 2:6. The law of truth was in his mouth. IX. 631.

[Albeit pleasantry itself be no sin, yet three cautions should be rigidly observed: First, from all our pleasantry must be banished even the remotest allusion to impurity, which forms the staple of much of this world's wit. Secondly, all playful words that hurt another person and wound his feelings are absolutely forbidden by the law of Christian love. Thirdly, all pleasantries that bring any thing sacred into ridicule, or connect with it in the minds of others ludicrous associations, are carefully to be eschewed. *Goulburn.*]

Appropriate Petitions: Ps. 19: 14. Let the words of my mouth be acceptable in Thy sight. IV. 158. Ps. 119: 172. Let my tongue speak of Thy word. V. 356. Ps. 141: 3. Set a watch, O Lord, before my mouth; keep the door of my lips. V. 456, 7.

2. HONEST, WISE AND HELPFUL GETTING AND USE OF MONEY.

God's Ownership.

Hag. 2: 7, 8. Silver is Mine, gold is Mine. IX. 542, 3. 1 Chron. 29: 14. All things come of Thee, and of Thine own have we given Thee. III. 491. Eccles. 2: 24. It is from the hand of God. VI. 451.

God's Gift for Use and Stewardship.

Deut. 8: 18. He giveth thee power to get wealth. II. 651, 2. Ps. 41: 1. IV. 305, 6. Prov. 10: 22. Blessing of the Lord maketh rich, etc. VI. 298. Eccles. 5: 19; 6: 2. VI. 475, 478. Isa. 32: 8. VIII. 158.

His Gift conditioned upon man's diligent effort.

Prov. 10: 4. The hand of the diligent maketh rich. VI. 296. Prov. 22: 29. VI. 382, 3. Rom. 12: 11. XI. 259, 260.

Wealth, rightly gotten and used for God and good, a Help and Blessing.

Eccles. 10: 19. Money answereth all things. VI. 505, 6. Eccles. 7: 12. Money is a defense. VI. 484. Eccles. 2: 24. VI. 451. Mal. 3: 7-12. IX. 642-645. Luke 16: 9. Make friends by means of the unrighteous mammon. X. 374, 5. Acts 10: 4. Thine alms a memorial before God. XI. 71. Eph. 4: 28. XI. 433.

Wealth wrongfully gotten and used for evil, a Hurt and Curse.

Job 15: 29. VI. 97. Job 20: 10. VI. 117. Prov. 10: 22. Treasures of wickedness profit nothing. VI. 296, 8, 9. Prov. 13: 11. VI. 314. Prov. 21: 6. VI. 371. Prov. 22: 16, 22. VI. 380, 382. Prov. 23: 4, 5. VI. 385. Jer. 17: 11. He that getteth riches, and not by right, shall leave them, and at his end shall be a fool. VIII. 481, 2. The moral quality of money-making is determined by the motive and methods of the money-maker. If for self alone, even by honest means, it is not approved of God. If for self, and by dishonest methods, it is accursed of God. If sought by right methods, and employed for uses He indicates and approves, then "the blessing of the Lord maketh rich, and He addeth no sorrow therewith." Hence both the acquisition and use of money or wealth afford a test of character, a disclosure of the man's governing affections and motives. Matt. 6: 21. Where thy treasure is there will thy heart be. X. 161.

Relation of Wealth to a true or righteous Life.

Luke 12: 15. A man's life consisteth not in the abundance of the things which he possesses. X. 194-196. Prov. 15: 16. Better a little with fear of God. VI. 333. Prov. 16: 8, 16. Better little with righteousness. VI. 339. Ps. 37: 16. IV: 279. Prov. 22: 1, 2. A good name rather to be chosen than great riches. VI. 374, 5. Ps. 19: 10. IV. 154. Ps. 119: 72. V. 319.

Riches Unsatisfying.

Eccles. 4: 7, 8. Neither are his eyes satisfied with riches. VI. 468. Eccles. 5: 10. He that loveth silver shall not be satisfied with silver. VI. 472, 6. Jer. 48: 12. VIII. 568.

Bring care and trouble.

Prov. 15: 16, 17. Great treasure and trouble therewith. VI. 333. Prov. 23: 4, 5. Weary not thyself to be rich . . . riches take wings. VI. 385. Eccles. 5: 11, 12. The fullness of the rich will not suffer him to sleep. VI. 473. Vs. 13. Riches kept by the owner to his hurt.

Self-trusting, God-forgetting Effect.

Ps. 30: 6. I said in my prosperity, I shall never be moved. IV. 226. Ps. 55: 19. Who have no changes fear not God. IV. 390. Ps. 73: 3-9. V. 7, 8. Jer. 22: 21. I spake in thy prosperity, but thou saidst,

I will not hear. VIII. 503. Jer. 48:11. At ease and settled. VIII. 567. Hos. 13:6. Filled and exalted, therefore have forgotten Me. IX. 375.

Results of the love of money and the determination to be rich.

1 Tim. 6:9, 10. They that desire to be rich fall into many foolish and hurtful lusts, such as drown men in destruction. For the love of money is a root of all kinds of evil. XI. 524, 5. Mark 10:24. How hard for them that trust in riches to enter the Kingdom of God. X. 389, 390. Prov. 11:28. He that trusteth in riches shall fall. Eccles. 5:13. Riches kept by the owner to his hurt. VI. 473, 476. Ps. 49:6, 11, 14, 17. They that trust in their wealth and boast themselves in their riches, etc. IV. 349-354. Ps. 52:7. Lo, this is the man that trusted in the abundance of his riches. IV. 378. Prov. 28:11, 20, 22. The rich wise in their own conceit. VI. 413, 415. *Illus.* Gen. 13:11. Lot's choice. I. 308, 9. Gehazi. VII. 198, 9.

Wealth left behind at the last.

Ps. 49:10. Die and leave to others. Carry nothing away. IV. 350, 1. Ps. 39:6. Heapeth up riches and knoweth not who shall gather them. IV. 292. Ps. 73:12, 17-20. V. 8-10. Eccles. 5:15. He shall take nothing for his labor. VI. 473, 4. Vs. 14. p. 473. Jer. 48:36. VIII. 570. Luke 12:20. This night thy soul shall be required of thee; then whose shall those things be which thou hast prepared? X. 194, 196. Isa. 5:9, 10. VIII. 36.

Riches of no Avail in the Day of Wrath.

Prov. 11:4. Riches profit not in the day of wrath. VI. 302. Ezek. 7:19. Their silver and gold not able to deliver in the day of the Lord's wrath. IX. 43. Zeph. 1:18. IX. 527. Job 27:16-22. VI. 146. Luke 12:21. So is he that layeth up treasure for himself. X. 196.

Cautions and Counsels.

Deut. 6:10-12. Beware lest thou forget the Lord thy God. II. 643. Deut. 8:14, 17. Beware lest thy heart be lifted up. II. 651. Ps. 62:10. If riches increase, set not your heart upon them. IV. 421, 423. Jer. 9:23. Let not the rich man glory in his riches. VIII. 441-443. Jer. 22:21. Spake in prosperity. VIII. 503. Prov. 8:10-11. Receive knowledge rather than choice gold. Matt. 6:19-21. Lay not up treasures upon earth. X. 161. Matt. 19:21. X. 390. 1 Tim. 6:17-19.

Charge them that are rich that they be not highminded, nor have their hope set on riches, but on God, who giveth us all things; that they be rich in good works, laying up in store for themselves a good foundation against the time to come. XI. 526, 7. Heb. 13: 5. Be ye free from the love of money; content with such things as ye have. The wise and acceptable Prayer of Agur. Prov. 30:8. Give me neither poverty nor riches. VI. 421, 2.

Closely linked with this Theme is a Specific Divine Command, running through both Testaments, touching

GIVING (Offering) to the Lord's Work and His Poor.

Principles of Acceptable Offering: *Made to God*, supremely for His sake. Ex. 25: 1; 35: 4. Take for Me an offering. Bring the LORD's offering. II. 284. *Willingly and cheerfully*. Ezra 3: 5. Willingly offered a free-will offering unto the Lord. VII. 499, III. 491. 2 Cor. 9: 7. God loveth a cheerful giver. XI. 377. *Liberally*. Isa. 32: 8. The liberal deviseth liberal things. VIII. 157, 8. 2 Cor. 9: 6. He that soweth bountifully shall reap bountifully. *With simplicity* (without fear, favor, or ostentation). Rom. 12: 8. XI. 259. *At some cost or sacrifice*. 2 Sam. 24: 24. I will not offer of that which doth cost me nothing. III. 471-473. Heb. 13: 16. With such sacrifices God is well pleased. XI. 616. *One element of true consecration and god-likeness*. 1 Chron. 29: 5. Who offereth willingly to consecrate himself this day unto the Lord? III. 491. Ps. 112: 5, 6, 9. V. 251-253. *An appointed part of worship*. Dent. 16: 17. Shall not appear before Me empty; every man shall give as he is able. III. 396. Acts 10: 4. Alms and prayers are come up for a memorial before God. XI. 71, 74. *Soul-ransom offering*. Ex. 30: 12-15. II. 309. Votive offerings under the Law. II. 433-440.

Motives actuating the true giver:

Sense of obligation,

from a knowledge of God's sole ownership and of his own trusteeship or stewardship. 1 Chron. 29: 14. All things come of Thee, and of Thine own have we given Thee. III. 491. See Parables. X. 401, 458.

Natural response of a grateful heart to the grace and goodness of God.

Paul appeals to this high motive. 2 Cor. 8: 9. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for

your sakes He became poor, that ye through His poverty might become rich. XI. 375. And He recurs to this appeal at the close of the 9th chapter (both of them, 2 Cor. 8 and 9, being filled with this subject), in the exclamation, "Thanks be to God for His unspeakable gift." XI. 379. Rom. 8:32. XI. 242. 1 Tim. 6:17-19. (Since) God giveth us richly all things to enjoy, . . . be ready to distribute, willing to communicate, laying up in store, etc. XI. 527.

God's definite demand, together with His assurance of ample returns.

Prov. 3:9. Honor the LORD with thy substance, with the first-fruits of all thine increase. So shall thy barns be filled with plenty. VI. 252-254. Mal. 3:10. Bring ye the whole tithe, and prove Me if I will not pour out a blessing. IX. 643, 4. Matt. 5:42. X. 153. Prov. 11:24, 25. Scattereth yet increaseth. Liberal soul shall be made fat. VI. 305-307. Prov. 19:17. He that hath pity upon the poor lendeth to the LORD, and his good deed will He pay him again. VI. 360, 1. Prov. 28:27. He that giveth to the poor shall not lack. VI. 415. Ps. 126:5. Sow in tears, reap in joy. V. 382. Eccles. 11:1, 2, 6. In morning sow thy seed. VI. 507-509. Isa. 32:20. Blessed that sow beside all waters. VIII. 160. Ps. 41:1-3. IV. 305, 6. Acts 20:35. More blessed to give than to receive. XI. 145. 1 Chron. 29:9. The people rejoiced because with a perfect heart they offered willingly to the LORD. III. 491. Ps. 37:26. He lendeth, and his seed is blessed. IV. 281.

Measure or Proportion of Giving. Deut. 16:10. Thou shalt give according as the Lord thy God blesseth thee. II. 411. Deut. 14:28, 29. II. 439, 440. Prov. 3:9. The first-fruits of all thine increase. VI. 252, 3. 2 Cor. 8:11, 12. It is accepted according to that a man hath. XI. 375. Special rule for systematic, proportionate giving. 1 Cor. 16:2. Upon the first day of the week let each one of you lay by him in store, as he may prosper. XI. 343. Using or *giving* the condition of *having*, a law of increase for bodily, mental, and spiritual powers. Matt. 25:29. X. 460.

Illustrations:

Neh. 8:10. Send portions unto him for whom nothing is prepared. VII. 563. Mark 12:44. She of her want did cast in all that she had. X. 439. Acts 9:36-39. Dorcas. XI. 69.

[The Tithe is a debt, and there can be no such thing as "giving" or making a free-will offering to God until the debt has been paid.]

Every man, rich or poor, who fully and promptly pays his debts to his fellow-men thereby contributes to his own strength and honor. Certainly our debts to God are no less sacred and binding than our debts to each other, and as for rewards, His own promise is, "He that honoreth Me I will honor." The divine order is "Tithes and Offerings," the one being an expression of our debt, the other of our gratitude. Both laws existed and were binding as long before Moses as the creation of man, and will be binding as long as man endures. Neither in any sense derives its obligation from the Mosaic Law. Both are moral duties, and all moral duties have their origin in our moral nature. Law defines but does not create them. *Thomas Kane.*]

We refer briefly to Two other Personal Obligations, clearly implied, though not definitely expressed, in the Scripture Teaching :

3. RIGHT, WISE AND HELPFUL USE OF MENTAL GIFTS, WITH ALL ACQUIRED KNOWLEDGE AND CULTURE.

This Obligation has an impregnable and imperative basis in the broad principle and unquestionable fact of personal accountability or stewardship for all entrusted gifts. Not only the faculty of speech and the holding of wealth, but also and equally the intellect itself and its acquisitions are included in the gifts for whose proper and helpful use God demands account.

A few texts may be noted implicitly sustaining this point: Dan. 1:17. God gave them knowledge and skill in all learning and wisdom. IX. 225. Prov. 2:6, 7, 10. Prov. 15:2. Tongue of the wise uttereth knowledge aright. VI. 331. Isa. 50:4. Them that are taught . . . to sustain with words him that is weary. Prov. 11:30. He that is wise winneth souls. VI. 307.

A large review of present-day literature indicates a widely prevalent pursuit of knowledge and culture for its own sake, for personal gratification or advantage, rather than a definite purpose and endeavor to advance and elevate the common standards of thought and conduct.

A still graver charge seems to lie against the great body of accepted writers and writings as respects their dealing with the essential spiritual facts of the life here and beyond disclosed by God in His Written Word. Undeniably, the Bible and Christianity have ever stood

for and have made the grandest, most vital and effective contributions to Literature. Yet the majority of cultured literary men in this day ignore the essential spirit as well as teaching of Christianity. All other knowledges, of philosophy and science, of æsthetic and mechanical art, of economic, political and social life, all that pertain to the interests, pursuits and well-being of this life, are exhaustively prosecuted and treated. But the knowledge of God, which is the vital element and condition of spiritual and eternal life, the knowledge that must underlie and produce all truly religious feeling and saving faith, is passed indifferently by. If read or studied at all by the host of literary students and writers, the Book of God is intellectually studied as a model of high literary excellence, and by a few its pure morality is recognized and commended. But the strange sad fact is patent to all who love the Master that its profound and inestimably precious spiritual revelations are utterly ignored in the mass of the living and morally leavening literature of to-day.

And this, to-day, is one of the widest and most powerful hindrances to the advance of the Kingdom of God upon the earth. Its removal can only be hoped for with the recognition by individual writers of a *religious* purpose as the supreme aim and end of being and living, joined with an inward conviction of an account to be exacted for the life-use of mental gifts and acquirements, an account to be measured by the moral effects wrought upon fellow minds and hearts. Let it be further noted as an assured truth, that literary culture can only reach its highest and worthiest achievement when "all ideals of culture find their inspiration and nourishment in the Divine ideals of Jesus, and take their place in the great loving world-purpose of the world's Saviour; when thought, and art, and literature, and knowledge, and life are brought into subjection to Christ."

In this connection, a suggestive statement respecting the subjects of present-day Bible study is worthy of careful note. It is expressed by a scholar of wide learning, of balanced and unbiased judgment, with an accurate knowledge of the diverse critical views and practical methods in study. Dr. George H. Schodde writes of "The Highest Aim of Bible Study" as follows:

"The leading trait and character of the Bible work of our times is literary and historical. In this respect, namely, in the historical study of the Scriptures and the literary investigation of the books that constitute them, there has been a decided progress. A new conception of the character of the Scriptures and the historical method of interpretation has helped to make clearer much that hitherto was not apparent. While the fact had been recognized all along that the

Scriptures have both a divine and a human side, it is only in our times that the latter has received the emphasis that it deserves.

“ And yet here, as is so often the case, the greatest weakness lies side by side with the greatest strength. The literary as also the historical study of the Scriptures and their contents is not an end in itself but can and should be only a means to an end. It can touch and affect only that part of the Scriptures which at bottom is of lesser importance and which does not constitute the unique and peculiar character of this book. It is true that the Scriptures contain much belonging to the departments of archaeology, history, chronology and the like, but the main object and the highest aim of the Bible is the revelation of that Truth, which in the nature of the case can come only from a divine source and is not subject to the conditions that surround the purely human factors and forces. In the nature of the case the purely literary study of the Scriptures touches only the human side of the Book and its contents. We have indeed learned much concerning the geography, the topography, the chronology, the history, the literary character of the Scriptures through the literary and the archaeological studies of the times; but on the great fundamentals and essentials of the Scriptures, the revelation of which constitutes the main purpose of the giving of the Book—no materially new light has been contributed by the newer sources of information that have been opened up before the Bible student in recent decades. The character and personality of God, His will and His ways, His plans for the redemption of mankind, the origin of sin and its direful results, the person, natures and work of Christ, the blessed secrets of redemption and atonement, the work and the activity of the Holy Spirit, the glories of the church triumphant, all these and many more that belong to the kernel and essence of the Scriptures and give them really what makes them a book of infinitely greater value than all the other literatures of the world combined, all these can in the nature of the case not expect to receive much new light from the historical study of the Scriptures except incidentally.

“ The ideal and most profitable Bible study is that which aims at and ends in a better appreciation of the central doctrines revealing the mysteries of salvation; and in the study of these truths must ever lie the highest aim of Bible study. A man can afford to be ignorant of many of the historical, literary, archaeological and other data of the Scriptures—welcome and valuable as these all are—but he can not afford to be ignorant of the cardinal truths concerning the Father and the Redeemer and the Spirit. There seems to be some danger of shifting the interest in current Bible work from the centre to the

circumference, from the divine to the human side of the Scriptures. The one should be done and the other not be left undone, but the former is the more important. It is well enough to understand Christ and His work as an historical phenomenon, and Him as a prophet and teacher of his day and generation; but it is infinitely more important to understand Him as the God-man who has worked out redemption for the lost. Here is the heart of ideal Bible study."

And the late Dr. Wm. F. Junkin, treating the same theme, included two frank questions: "May it not be true that critical, verbal, geographical, historical study is crowding out devotional reading of the Bible? Would the statement be overbold, that our sweetest communion, our deepest sympathies, largest experiences, truest worship, come to us in our reading of the Scripture when we are least concerned about its authors, its literary style, or its local colorings?"

4. RIGHT, WISE AND HELPFUL USE OF POSITION AND INFLUENCE ATTAINED THROUGH DIVINE GIFTS OF INTELLECT, SPEECH AND WEALTH.

All these endowments and acquisitions are bestowed by the favor and blessing of God, and for their just and generous use every entrusted recipient, with emphasis the Christian believer, is accountable to Him. All are to be exercised and employed in furtherance of the physical well-being and moral uplifting of men, in accordance with the imperative Command, *Thou shalt love thy neighbor as thyself!*

In closing our Comprehensive Study of the Great Truths of the Divine Word, we repeat (p. 200) and emphasize anew the *Supreme Personal Obligation* of every believer:

1. By gift and prayer to bear his needed part in fulfilling the Great Command of the Son of God to Evangelize the World.

2. By word and act, by example and persistent effort, and by accompanying fervent intercession, faithfully to obey the Christ's Final Injunction, with which He closes His own Revelation from Heaven: HE THAT HEARETH, LET HIM SAY, COME!

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"Most Rich and Precious."

By HERRICK JOHNSON, D.D.

These are Bacon's superlatives applied to an ideal book, in which were choice and best observations "made dispersedly" by different writers, and here in this ideal book "set down in a continuance;" observations "not dilated into common-places, not chasing after controversies, not reduced into method of art."

The ideal has become actual. Such observations have been gathered. The book is here. "**The Butler Bible-Work**" is an attempt to realize Bacon's thought. The best comment of the best men of the best centuries has been here "set down in a continuance." The comment is full, but not continuous; scholarly, but not controversial. Hence the book is free alike from "commonplaces" and from "controversies." It is not a minute, grammatical and philological examination of the original text, and therefore does not contain the processes and technical terms of critical exegesis. But the very sweetest juices of the truth of God are here pressed out, and with sufficient fulness to give a clear understanding of the general text of Scripture. It is that kind of comment which is adapted to the humblest mind, and yet fitted to hold and feed and stimulate the most scholarly. It is equally a book for the family and the study.

BUT THE SPECIAL FEATURE

of the book is the comment itself. It is not by one man. It is incomparably richer and more varied than could possibly be made by one man. Dr. Butler has been on a search through the centuries for the best thoughts of the most gifted and godly writers on the New Testament. He has made sermons and addresses, commentaries and treatises, and books of every goodly sort contribute to the stories packed away between the lids of these volumes. Many of the choicest treasures of all New Testament literature are here.

Let any one look over the list of authors cited, and then turn to some of the clear, pithy, incisive, eloquent and often profoundly spiritual, citations, and he will not need to look long, to be assured that here is the cream of Christian comment on the Scriptures, presented with rare skill of arrangement and adaptation. There are more than three hundred authors cited, and they are among the chief of the living and the dead. Here will be found Leighton, of whose work Doddridge said "There is a spirit in them I never met with in any human writings; nor can I read many lines in them without being moved." Here will be found F. W. Robertson, one of the most suggestive of all modern preachers. And here are Basil Cyprian, and Augustine, Bernard of Clairvaux, Calvin and Luther, Bengel and Bacon, the Alexanders, and a host of others, for whom all Bible readers, in going through the pages of this Commentary, will find fresh and repeated occasion to thank God. Of the living authors, whose choice and varied comments enrich these pages, it is needless to speak. They are fit associates of the illustrious dead. Many of them are in the front rank of scholarship, and "mighty in the Scriptures." It is perfectly safe to say that no one book holds so much suggestive, illustrative and stimulative exposition of God's Word. *It cannot fail to quicken the spiritual pulse and deepen the spiritual life.*

It is a book for every Church Library and every Christian Home.

